

Library of the Theological Seminary,
PRINCETON, N. J.

Presented by Mr. Samuel Agnew of Philadelphia, Pa.

BM 685 .B3 1857
Baylee, John T.
History of the Sabbath

HISTORY
OF
THE SABBATH,
OR,
DAY OF HOLY REST.

✓ BY
JOHN T. BAYLEE, B.A.,
OF TRINITY COLLEGE, DUBLIN;
CLERICAL SECRETARY OF THE SOCIETY FOR PROMOTING THE DUE
OBSERVANCE OF THE LORD'S-DAY.

Published by Subscription.

LONDON :
PRINTED FOR THE AUTHOR, BY
C. F. HODGSON, 1, GOUGH SQUARE,
FLEET STREET.

1857.

LONDON :
PRINTED BY C. F. HODGSON
GOUGH SQUARE, FLEET STREET

PREFACE.

THE object of the Author in this little Work has been to put the reader in possession of information, in a condensed form, on the subject of the Sabbath. The word "Sabbath" has been deliberately chosen, in the title of the Book, as representing an idea which belongs to the Christian dispensation equally as to the Patriarchal or Jewish.

The quotations from the Fathers have been extracted from the original writers by the Author himself; a course which, although it involved much labour, he felt would be more satisfactory to his readers than if he had limited himself to references or extracts from other writers, however great their accuracy. The same remark applies to all the other quotations, with one or two unimportant exceptions.

Many opinions of a conjectural character, on both sides of the question, have not been noticed; simply

because it was felt desirable to limit the account of the Sabbath to those positive statements regarding it which are to be found in the Word of God, and to those views which directly controvert them: in a word, the endeavour of the Author has been to make the Work as much as possible one of a matter-of-fact character.

The Author has carefully avoided saying anything offensive to individuals; he has deemed it better to let conduct speak for itself, and that the reader should draw his own inference respecting it.

The Book was in a great measure prepared in the year 1856, amid many public anxieties; but thankful shall the Author be, if it be made in any degree, however humble, conducive to the observance of the Lord's-day, and, so, instrumental to the edification of the Church of Christ.

CANONBURY, LONDON;

March, 1857.



CONTENTS.

CHAPTER I.

	Page
Origin of the Sabbath, or Day of Holy Rest	1

CHAPTER II.

Erroneous Theory, that the Sanctification of the Sabbath in Genesis is by Anticipation	4
---	---

CHAPTER III.

The Sabbath, or Day of Holy Rest, in the Patriarchal Ages..	18
---	----

CHAPTER IV.

Traditional Knowledge of the Sabbath	21
--	----

CHAPTER V.

The Sabbath after the Exodus	24
------------------------------------	----

CHAPTER VI.

The Sabbath, or Day of Holy Rest, in the Decalogue.....	30
---	----

CHAPTER VII.

The Sabbath in the Levitical Dispensation	42
---	----

CHAPTER VIII.

	Page
The Sabbath in the Interval, from the Close of the Canon of the Old Testament Scriptures to the Coming of Christ ...	58

CHAPTER IX.

The Sabbath in the Time of our Blessed Lord..... ..	61
---	----

CHAPTER X.

The Lord's-day, the Christian Sabbath	79
---	----

CHAPTER XI.

The Lord's-day, or Christian Sabbath, in the First Four Centuries	97
---	----

CHAPTER XII.

A Summary of some of the principal Laws regarding the Lord's-day, which were made from the Fourth to the Twelfth Century	118
--	-----

CHAPTER XIII.

Summary of Constitutions and Canons relating to the Lord's-day up to the Sixteenth Century	122
--	-----

CHAPTER XIV.

Laws regarding the Lord's-day made in England before the Norman Conquest	129
--	-----

CHAPTER XV.

Summary of the various Laws respecting the Lord's-day which have been enacted in England, from the Norman Conquest to the present Time	133
--	-----

CHAPTER XVI.

	Page
Ecclesiastical proceedings in England regarding the Lord's-day after the Norman Conquest	150

CHAPTER XVII.

United States of America—Laws, &c. in regard to the Lord's-day	175
--	-----

CHAPTER XVIII.

Laws, &c. regarding the Observance of the Lord's-day on the Continent of Europe	184
---	-----

CHAPTER XIX.

Teaching of the Church, when Reformed, regarding the Lord's-day	195
---	-----

CHAPTER XX.

The Lord's-day, or Christian Sabbath, in Modern Times in England	211
--	-----

CHAPTER XXI.

Proceedings of Sir Andrew Agnew in Parliament regarding the Observance of the Lord's-day	222
--	-----

CHAPTER XXII.

The Post Office — Travelling — Trading — Public-houses and Amusements on the Lord's-day	237
---	-----

INDEX	275
-------------	-----

ERRATA.

Page 11, Note, for *ουδητίσου*, read *ουδητίσουν*.

Page 66, in note, for "muliebribus," read "mulieribus."

Page 92, for *δετηῆ*, read *δε τηῆ*.

Page 121, for "Commenus," read "Comnenus."

Page 199, for "impartially demands," read "impartiality demands."



HISTORY OF THE SABBATH.

CHAPTER I.

ORIGIN OF THE SABBATH, OR DAY OF HOLY REST.

THE Sabbath, or day of weekly rest, has God for its author. The account of its appointment is contained in the commencement of the Book of Genesis. We have recorded there the history of the first seven days, in which God is the sole actor; the proceedings of each day are narrated in regular succession, and with great minuteness. After giving an account of the first six days, the inspired historian relates thus the history of the seventh, Gen. ii. 2, 3: “And on
“ the seventh day God ended his work which he had
“ made; and he rested on the seventh day from all his
“ work which he had made; and God blessed the
“ seventh day, and sanctified it, because that in it he
“ had rested* from all his work which God created and

* שַׁבָּת Shabath. The word occurs as a noun, Exodus xvi. 26.

“made.” In this passage we first meet with the word Sabbath, as a verb; the meaning of it is “rest”—a privilege in which the Church of God in all ages is interested, and also entitled to use the name which represents it.

Such was the first Sabbath. God rested from that finished work, which He pronounced to be “very good.” And man spent this the first day of his existence in contemplating with adoring love and admiration the glorious handiwork of his Creator. Heaven itself resounded with the praises of the Maker; for we are told, on the completion of the work, “the morning stars sang together, and all the sons of God shouted for joy.” (Job xxxviii. 7.)

Man was thus taught by the example of God to measure time by weeks; and to divide each week into two principal parts—six days for work, and one day to be sanctified, or set apart as a day of holy rest—for, from the beginning man had occupations to employ his time, in addition to those exercises which were more exclusively of a spiritual or religious character, as we read in Gen. ii. 15: “And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.”

Thus was the Sabbath instituted at the Creation, by God himself, to be sanctified without limitation to race or dispensation, and a blessing was attached to its observance. The great object of the institution was, that man should rest, in the contemplation of the Divine

glory, in a special manner, one day in every seven. As it was physically impossible that exactly the same hours could be so devoted in all places, it is manifest that perfect uniformity in this respect was not an essential part of the institution.

CHAPTER II.

ERRONEOUS THEORY, THAT THE SANCTIFICATION OF
THE SABBATH IN GENESIS IS BY ANTICIPATION.

NOTWITHSTANDING the plain account in the Book of Genesis of the appointment of the Sabbath, or day of holy rest on the seventh day, the singular theory has been broached by some Jewish writers that it was not actually sanctified, or devoted to religious purposes, till 2500 years after the creation of the world, in the time of Moses; and that the mention of it in the Book of Genesis is by anticipation, or a figure of speech called prolepsis. This extraordinary opinion doubtless owes its origin to the jealousy felt by many of the Jews towards the Gentiles, and to their wish to claim for the descendants of Abraham exclusively all the blessings of Revelation. It has, however, been adopted by some Christian writers, to whom in all probability the idea would not have occurred had it not been suggested.

Never was an opinion hazarded which has so much the character of a mere assertion. The application of a figure of speech is justifiable only when a passage

manifestly requires it in order to make its meaning plain; but no such necessity exists in the case in question; on the contrary, the clearness and simplicity of the whole narrative is destroyed by it; besides, in those passages where the institution is subsequently mentioned, it is on no occasion spoken of as then for the first time announced, but as one known before. In Exodus xx., where its observance is commanded, the original cause of the institution is assigned; as in Genesis ii.,—the proceeding of God in making the world in six days, and resting on the seventh: nor is it at all probable that the cause and the actual observance of the institution would be separated, and at so long an interval, especially when the appointment was one at all times promotive of the glory of God and conducive to the welfare of man.

As Heylin, (who, in the reign of Charles I., wrote a history of the Sabbath,) is the great advocate of this view, to whom, as an authority, many writers on the same side since his time appeal, the best course will be to lay before the reader the arguments he adduces in favour of it, and to examine them, with a view of ascertaining whether they are sufficiently strong to justify his assertion. He begins, in the first place, by quoting Tostatus. Now it will be well to inquire who Tostatus is, and whether his opinion is really deserving of the great weight and importance Heylin attaches to it.

Alphonso Tostatous was Bishop of Avila, in Spain,

and lived in the fifteenth century: he wrote a Commentary on the Holy Scriptures.

Mosheim, the Ecclesiastical historian, thus speaks of him:—

“Among the greatest part of the interpreters of holy Scripture who lived in this century, we find nothing worthy of commendation, if we except their zeal and their good intentions. Such of them as aimed at something higher than the character of mere compilers, and ventured to draw their explanations from their own sense of things, did little more than amuse, or rather delude, their readers with mystical and allegorical fancies. At the head of this class of writers is Alphonso Tostatus, Bishop of Avila, whose voluminous commentaries upon the sacred writings exhibit nothing remarkable but their enormous bulk.”*

But it will be well to let Tostatus speak for himself, and state the grounds on which he holds the opinion, that God sanctified the Sabbath at the Creation exclusively for the Jews, who lived two thousand five hundred years after. He says,—

“It was not necessary to give such a command,—as that men should abstain from labour, and direct their attention to the contemplation of Divine things on those (Sabbath) days, owing to their not being able to do it on working days; because in the first ages there was, as it were, continual repose: they had little or no labour, for they used simple food and clothing, for which daily toil is now necessary, and because nature supplied what they required for sustenance; nor is the saying, ‘in the

* Mosheim, Ecclesiastical History, 15th cent. chap. iii. sec. 8.

sweat of thy face shalt thou eat bread,' opposed to this view, because this applies rather to their posterity than to the first men; nor even if it be said that 'Cain was a tiller of the ground,' because this was rather with a view to exercise than from necessity; and of this opinion are all the doctors and most antient writers; for thus speaks Ovid of this early age:—

“ ‘Devoid of care, exempt from toil,
In peaceful ease their years flow'd by;
For, tho' untill'd, the kindly soil
Yielded for each a rich supply.' ”

“These men, therefore, enjoying such constant rest, were able to contemplate God; nor needed they any special day for the purpose. But afterwards, the earth, thrown into a state of confusion by the flood, with difficulty yielded a sufficiency of food to great and constant labours. When, therefore, daily assemblies could not be held, it was right that one day should be appointed for the purpose.

“Likewise because, if this command had been given from the beginning, all men naturally would be under obligation to obey it; as in that case it would not be given specially to any one people, but to all, like moral precepts, which are the dictates of the law of nature; since, therefore, other nations would not have kept this precept, they would have been guilty of mortal sin. But that they have been guilty, is not true; because all the Gentiles who existed before the preaching of the Gospel, were saved, provided they observed the precepts of the law of nature, namely, to love the true God more than themselves, and not to injure their neighbour, in which the whole Decalogue is included; and on this ground many place among

the saved, Socrates, Plato, and others, who nevertheless kept not the Sabbath.”*

The reader is left to form his own opinion of the conclusiveness of this reasoning, and how far it justifies the high opinion Heylin would have us form of the judgment of Tostatus, as an authority to whose *ipse dixit* we should bow.

The next authority Heylin† quotes is Josephus.

* Et patet, quia a principio non erat necesse dare tale mandatum, quia hoc est, ut homines vacent à laboribus, et intendant divinæ contemplationi in illis diebus, quod facere non possunt in diebus non vacativis. In prima autem ætate erat quasi continua quies; modicum enim, vel nihil laboribus intendebant, quia paucis cibis utebantur et vestibus: pro quibus nunc quotidianus labor est: et quia ea, quæ in cibos sumebant ipsa natura propinabat. Nec obstat si dicatur, quod in sudore vultus tui vesceris pane tuo; quia hoc magis convenit posteris, quam primis hominibus:—

Nec etiam si dicatur quod Cain erat vir agricola, quia hoc erat ad aliquod exercitium magis quam ad necessitatem. Et hoc volunt omnes doctores et antiquissimi Cronotistæ. Sic enim dicit Ovidius, *Metamor. lib. i. loquens de ista prima ætate*:

“Mollia secure agebant otia gentes.

Ipsa quoque immunis, rastrisque intacta, nec ullis

Saucia vomeribus per se dabat omnia tellus.”

Poterant ergo isti in tam continua quiete Deum contemplari, nec aliquo speciali die ad hoc indigebant. Post autem terra confusa deluviis, vix magnis, quotidianisque laboribus cibos gentibus ad sufficientiam confert. Cum ergo non possint quotidie convocari, conveniens fuit unam diem assignari.

Item quia si hoc præceptum datum fuisset à principio conditionis humanæ, omnes homines naturaliter ad hoc tenerentur; cum non esset datum specialiter alicui populo, sed cunctis, sicut præcepta moralia, quæ sunt à dictamine juris naturalis. Cum ergo aliæ gentes non servassent hoc præceptum, peccassent omnes mortaliter, &c. &c. &c. (Alphons. Tostatus, Abulensis Episcop. *Commentarum in Genesim.*)

† Heylin, *History of the Sabbath*, chap. i. par. 1. p. 4.

“Moses saith, the world, and all that therein is, was
 “made in six whole days, and that upon the seventh
 “day God took rest and ceased from his labours; by
 “reason whereof we likewise desist from travail on
 “that day, which we call Sabbath, that is, repose.”

So that the institution of the Sabbath by Tostatus (continues Heylin), and the observation of it by Josephus, are both of them referred, by their *us* and *we*, unto the time of Moses, and the house of Israel.

Now Josephus here clearly limits his statement respecting the Sabbath to the Jews, simply because the Jews alone observed it, and for the reason above assigned; but he does not thereby necessarily imply that the reason applied only to the Jews. With as much force might it be asserted, that those persons who in England say they observe the Sabbath for the same reason, thereby wish it to be understood that the obligation to observe it is limited to them; which would be absurd.

Josephus is giving an account of his own countrymen, and he therefore naturally speaks in the first person, and confines his remarks to them.

The third and last authority named by Heylin is Solomon Jarchius, a Jewish Rabbin, who lived in the twelfth century. The following is his commentary on the words of Moses, as quoted by Heylin, and also by Selden,* “God blessed the seventh day, that is, in
 “manna; because for every day of the week an omer

* De Jure Naturali et Gen., lib. 3. chap. xiii.

“ of it fell upon the earth, and a double portion on
 “ the sixth; and ‘sanctified it,’ that is, in manna,
 “ because it fell not on the seventh day at all. And
 “ in this place Scripture speaks as of a thing that was
 “ to come.”* We have no doubt that this singular
 mode of interpretation will not raise in our estimation the opinion of Rabbi Solomon Jarchius.

But an authority of far greater antiquity and weight than Jarchius can be produced against his assertion—that of Philo-Judæus, who declares, that “when all
 “ the world had been created in six days, the Father
 “ honored the seventh day, having blessed and sanctified it; for it is a festival not of one city or region;
 “ but of all, which alone is pre-eminently deserving of
 “ the name of universal among all people, and the
 “ birth-day of the world.”† This quotation is found in Philo’s Treatise on the Creation of the World; and doubtless expresses the views entertained in his day. Philo lived at the time of our Blessed Lord: he was of the sect of the Pharisees, and was intimately acquainted with the Old Testament Scriptures. Horne, speaking of his Works and those of Josephus, expresses himself thus respecting the superiority of their authority over that of the class of writers to which Jarchius

* Heylin, Pt. i. chap. i. p. 5.

† Ἐπεὶ δ’ ὁ σύμπας κόσμος ἐτελειώθη κατὰ τὴν ἐξάδος ἀριθμοῦ τελείαν φύσιν, τὴν ἐπιούσαν ἡμέραν ἐβδόμην, ἐσεμνώσεν ὁ πατὴρ, ἐπαινέσας καὶ ἁγίαν προσείπων. ἑορτὴ γὰρ οὐ μιᾶς πόλεως ἢ χώρας ἔστιν, ἀλλὰ τοῦ παντός, ἣν κυρίως ἄξιον καὶ μόνην πανδήμον ὀνομάζειν, καὶ τοῦ κοσμοῦ γενέσιον. (Philo-Judæus de Mundi Opificio.)

belonged:—"More valuable in every respect than the "Talmudical and Rabbinical writings, are the works "of the two learned Jews, Philo and Josephus."*

Josephus also says, that "there was no city of the Greeks, or of the Barbarians, which the custom of observing the seventh day as a day of rest had not reached."†

Nor are authorities wanting among the Rabbinical writers in favor of the view that the Sabbath was sanctified from the creation of the world.

Calmet quotes Manasseh Ben-Israel, chief of the Synagogue of Amsterdam, an eminent Jewish Rabbin, who asserts that the tradition of the antients is that Abraham and his posterity, having preserved the memory of the Creation, also honored the Sabbath. This Rabbin likewise thinks that the passage in Gen. ^{xi}~~xv~~. 5, "Because that Abraham obeyed my voice and kept my "charge, my commandments, my statutes, and my "laws," refers to the observance of the Sabbath.‡

The reader has now before him the foundation on which rests the assertion, that the actual sanctification of the Sabbath was suspended in the interval of two thousand five hundred years from the Creation to Moses, in opposition to the plain and obvious meaning

* Introduction to the Study of the Sacred Scriptures, Vol. ii. p. 419.

† Οὐδὲ ἔστι οὐ πόλις Ἑλλήνων οὐδὲ Ἰουδαίων οὐδὲ βάρβαρος, οὐδὲ ἔν ἔθνος, ἔνθα μὴ τὸ τῆς ἐβδομάδος ἦν ἀργοῦμεν ἡμεῖς, τὸ ἔθος οὐ διαπεφοίτηκεν. Josephus Contra Appionem, liber secundus.

‡ Calmet on Genesis; Note on bk. 3. chap. ii.

of the text: an assertion which denies the privilege of a Sabbath to God's Church in that long period. This is the best foundation which even the talent, ingenuity, and research of the learned Heylin was able to construct. Tostatus affirmed it; Josephus said what multitudes at the present day would say, without in the remotest degree implying a limitation of the Sabbath to themselves; and Rabbi Solomon Jarchius, in the twelfth century, commented to the same effect, in a way, the force, or indeed the application of which at all, it is difficult to discern. Where privileges are concerned to which the Gentiles might lay claim, the opinions of Jewish Rabbins are to be received with great reserve; for they are but too often influenced by a jealous and exclusive spirit, which would shut out from participation in them all except the children of Israel. In keeping with this is what Selden relates:—

“In their oldest liturgies they have prayers and hymns appropriate to the Sabbath, in one of which is inserted that passage in Exodus xxxi., where the Sabbath is called ‘a sign between God and Israel,’ to which is added: ‘And thou hast not given it, O Lord our God, to the nations of the earth; nor hast thou given it as a possession or inheritance, O our King, to the idolaters; nor will the ungodly inhabit its rest, since thou hast given it to thy people Israel; from thy love to the seed of Jacob, because thou delightest in them.’”*

But many of the antient Jewish masters entertained

* Selden, *De Jure Naturali*, lib. 3. c. x.

opinions on this subject of an opposite character, and held that the Sabbath was set apart to holy purposes for all men. The Talmudists were accustomed to say, that he who denied the Sabbath, denied the whole law; that the creation of the world was the foundation of their law, and articles of faith; that he who denied or violated the Sabbath, denied the work of Creation, and so denied their law.*

Quotations from the Fathers are adduced in order to prove that the Sabbath was unknown before the time of Moses. Were such the case, it would not be a reason for rejecting the plain, clear, and continuous narrative given in Genesis, of the history of the proceedings of God in the first seven days; but the passages referred to are capable of a very different explanation. Whenever the Fathers use the word Sabbath, except when speaking spiritually or allegorically, they mean the Saturday, or the Sabbath, not merely as directed to be observed by the Jews, in Scripture, but also often as encumbered with the onerous, puerile, and frivolous traditions of the Jewish doctors. Justin Martyr says: "Thus circumcision began from Abraham; and from Moses the Sabbath, and sacrifices and offerings and festivals."† Now it cannot for a moment be supposed that Justin thought there were no religious sacri-

* Selden, *De Jure Naturali*, lib. 3. c. x.

† Ἡρξάτο, ὥς, οἶν, ἀπὸ Ἀβραὰμ περιτομή, καὶ ἀπὸ Μωυσέως Σαββάτον καὶ θυσίαι καὶ προσφορὰ καὶ ἑορταί. Just. Mart. *Dialog. cum Tryphon*, 43rd paragraph.

fices nor offerings before Moses ; so that, doubtless, he is speaking of these ordinances, and of the Sabbath, as enjoined to be observed in the Levitical ritual. He knew well there were ; for, in the same dialogue, proving that circumcision was not always necessary, he says, “ Nor would God have regarded the offering of Abel’s sacrifice in uncircumcision.”* Justin also says, in the same paragraph, “ Whence God, suiting himself to this “ people, commanded them to offer sacrifices also to “ his name, that they should not worship images ; and “ therefore He commanded them to sabbatize ;” which does not mean that they were then for the first time made acquainted with sacrifices and the Sabbath, but that both were then enjoined with ceremonial peculiarities unknown before.

It may be desirable to say something here on the subject of the figure *prolepsis*, or anticipation, which has been made such use of by Heylin, and other writers who concur in his view of this subject.

An anticipation speaks of a thing in order of narrative before it has actually taken place.

Now the following may be laid down as rules regarding the use of this figure in Holy Scripture. When the words can be explained literally, without a manifest necessity for explanation by a figure of speech, the application of a figure would then only destroy the sense of the passage.

* Οὐδὲ ἐπέβλεψαι ἐπὶ τοῖς δώροις τοῦ ἐν ἀκροβυστία σαρκὸς προζενέγκαντος θυσίας, Ἀβελ. Justin Martyr, *Dialog. cum Tryphon*, par. 19.

There is no instance of an anticipation in any institution of God's appointment.

The thing anticipated happens in a short interval; mention of it being generally made in the same book or in the same chapter. The following are instances of the use of this figure in Scripture. The inspired historian says, in Genesis xxxi. 21, that Jacob, in his flight from Laban, "set his face toward the Mount Gilead:" but he tells us, in the 47th verse of the same chapter, that the mountain was not so called till after Laban had overtaken him.

In Judges ii. 1, the inspired writer tells us, that "an angel of the Lord came up from Gilgal to Bochim:" and in the 5th verse he informs us that the place was called Bochim in consequence of the weeping that took place there on that occasion.

The difference between these passages and the one in question in Genesis, is obvious, and also the entire inapplicability of a figure to the latter.

Sufficient has now been said to confirm the reader in a view which his own common-sense and unbiassed judgment would of themselves lead him to adopt. He will perceive that the opinion of Heylin is a mere assertion, supported only by assertion, and that of persons whose authority possesses no weight in the Church of Christ.

Of this view of an anticipation in Genesis ii., the most noted advocates in modern times are—Heylin, who lived in the reign of Charles I.; Archdeacon Paley, who lived in the eighteenth century; and Dr.

Whately, Archbishop of Dublin, in our own days. And yet the admissions of these writers, if considered together, may be said to yield the question in dispute.* Heylin, in Part 1., chap. 4, Sec. 3, of his "History of the Sabbath," says,—“Hesychius was deceived in
“taking this command as only ceremonial, whereas
“indeed it is of a mixed or moral nature. Moral
“it is as to the duty that there must be a time ap-
“pointed for the service of God.”

Archdeacon Paley, in his "Scripture Account of Sabbatical Institutions," chap. vii., admits, "If the
“divine command was actually delivered at Creation, it
“was addressed, no doubt, to the whole human species
“alike, and continues, unless repealed by some subse-
“quent revelation, binding upon all who come to the
“knowledge of it.”

Dr. Whately allows that "it is more probable than
“not that the patriarchs had some Sabbatical observ-
“ance, though less strict than the Levitical law en-
“joined; else 'the Lord's Sabbaths' would hardly have
“been a 'sign between him and the children of
“Israel.' ”†

In the Epistle supposed to be written by Barnabas,‡

* The Author's attention was first directed to this point by that valuable little Treatise on the Lord's-Day by Dr. Heurtley, Margaret Professor of Divinity, Oxford, entitled "The Lord's-Day, and the Blessings consequent on its Due Observance." 1856. Parker, Strand, London.

† Whately, Thoughts on the Sabbath, p. 14.

‡ Epistola Barnabi, p. 44. Τὸ Σάββατον λέγει ὁ θεὸς ἐν ἀρχῇ τῆς κτίσεως. And he then quotes, word for word, the passage in Genesis ii.

the writer says, that "God mentions the Sabbath at the beginning of the world."

St. Chrysostom says, that "from the very beginning of the world God taught us to set apart and sanctify one day in every recurring week to spiritual exercises."*

But the word of God, in its plain and obvious meaning, is our only sure and safe guide in forming our opinions on this subject; and it may be unhesitatingly asserted that, if read with singleness of purpose, uninfluenced by a controversial bias, it is wholly opposed to the view of the appointment of the day of holy rest in Genesis being by anticipation.

The great fact stands undeniably established in the word of God, that from the very beginning of the Creation one day has been appointed in every seven to be a Sabbath, or day of holy rest. The translators of our English version of the Bible were clearly of opinion that in Genesis ii. we have an account of the sanctification of the Sabbath, for in the heading to that chapter, containing the Contents of it, the leading subject is, "The First Sabbath."

* Ὅδε ἐντεῖθεν ἐκ προοιμίων αἰνιγματωδῶς διδασκαλίαν ἡμῖν ὁ θεὸς παρέχεται, παιδεύων τὴν μίαν ἡμέραν ἐν τῷ κύκλῳ τῆς ἐβδομάδος ἀπάσαι ἀνατιθέναι καὶ ἀφορίζειν τῇ τῶν πνευματικῶν ἐργασίᾳ. Homil. in Genesim. par. 7. p. 80.

CHAPTER III.

THE SABBATH, OR DAY OF HOLY REST, IN THE
PATRIARCHAL AGES.

It is but reasonable to suppose that, after the fall, God would continue the Sabbath to Adam and his posterity, having graciously promised that "the seed of the woman should bruise the serpent's head," and that He would leave them in possession of a privilege which would mitigate the penalty of labor—be a pledge of his favor—a means of acquiring and increasing the knowledge of God,—and a type of that eternal Sabbath, destined to continue till its glorious antitype should be fulfilled; and it is equally reasonable to suppose that Adam would instruct his children and posterity in its observance.

There is no direct mention of the Sabbath Institution from the Creation to the Exodus, which by no means warrants the inference that it was not observed in that interval. The omission of the mention of it is no doubt owing to the exceeding brevity of the history of so long a period, which rendered it necessary that every thing should be left out which could be dispensed

with. From the death of Abel to the Flood, nearly 1700 years, there is no mention of sacrifice, or of public worship; nor of the Sabbath from the time of Joshua to David, an interval of five hundred years; nor in the period of fifteen hundred years from Joshua to the birth of Christ, is circumcision named, except in a figurative sense; but no one would therefore conclude that these institutions did not exist, or were not observed. It would, indeed, be a dangerous rule of interpretation to lay down that the silence of Scripture respecting any ordinance or institution once solemnly established is to be regarded as an evidence of its non-existence: as dangerous as violently to wrest an event from the place in which it stands in the word of God, and to transpose it to a time far removed from it, thereby destroying the continuity of the narrative and an order of events which proceed in numerical succession—measures to which the advocates of anticipation are compelled to have recourse in order to support their theory. But although there is no direct mention of the Sabbath from the time of its institution till after the Exodus, yet there are what may fairly be deemed allusions to it. It is supposed by some that the words in Genesis iv. 3, “In process of time,” — or, as the marginal reading renders it, “at the end of days,” — refer to the day of rest which ended the labors of the week, on which Cain and Abel were employed in worshipping God; an explanation of the passage not at all improbable. The three intervals of seven days each,

which Noah allowed to elapse between sending the dove from the ark, seem to be the weekly admeasurement of time. (Gen. viii. 10—12.) That this division of time was known in the patriarchal ages, is manifest from the use of the word “week” in the history of Jacob and Laban (Gen. xxix. 27, 28,) implying a knowledge of the Sabbath, or day of holy rest.

CHAPTER IV.

TRADITIONAL KNOWLEDGE OF THE SABBATH.

TRACES of a knowledge of the seventh-day of holy rest have been found in almost all the nations of antiquity ; and in cases where such knowledge was evidently handed down by tradition, and not derived from intercourse with the Jews. Laplace, in his explanation of the system of the world, bears testimony to the prevalence of the admeasurement of time by weeks.

“Such is the week which, from the most remote antiquity wherein its origin is lost, without interruption circulates through ages, mixing itself with the successive kalendars of different races. It is very remarkable, that it is found identically the same all over the world, whether it be viewed relatively to the names of the days of the week, regulated as they are on the most ancient system of astronomy, or in reference to their correspondence to the same moment of time. The week is perhaps the most antient and incontestible monument of human knowledge, it appears to point out a common source whence that knowledge proceeded.”*

* “Telle est la semaine, qui depuis la plus haute antiquité, dans laquelle se perd son origine, circule sans interruption à travers les siècles, en mêlant aux calendriers successifs des différents peuples. Il

Mrs. Somerville, in her work, "The Connexion of the Physical Sciences," bears similar testimony. "The period of seven days, by far the most permanent division of time, and the most antient monument of astronomical knowledge, was used in India by the Brahmins with the same denominations employed by us, and was alike found in the Calendars of the Jews, Egyptians, Arabs, and Assyrians. It has survived the fall of empires, and has existed among all successive generations, a proof of their common origin."

The most antient book of the Chinese, even before the time of Confucius, says that men should worship on every seventh day the Supreme Unity.

The Phœnicians, and also the Druids of Britain, regarded one day in seven as sacred.*

The Saxons, also, in their heathen state, were acquainted with the weekly division of time; as appears from the names of their days, as still retained by ourselves.

Among the Greeks, at a very remote period of their

est très remarquable qu'elle se trouve identiquement la même sur toute la terre, soit relativement à la denomination de ses jours, réglée sur le plus ancien système d'astronomie, soit par rapport à leur correspondance au même instant physique. C'est peut-être le monument le plus ancien et plus incontestable des connaissances humaines, il paraît indiquer une source commune d'où elles se sont répandues."—(Œuvres de Laplace, Tome sixième, Paris, 1846, Exposition du Système du Monde, page 20, livre premier.)

* Perennes de l'Institution du Dimanche, p. 54. Also Patriarchal Religion of Britain, by Rev. D. James, 1836, p. 54.

history, the seventh day was regarded as sacred; as appears from passages in Homer; and also in Linus and Hesiod, collected by Clemens Alexandrinus, and Eusebius; and before their time by Aristobulus, a learned Jew.*

The quotations from Linus say, that on the seventh day every thing was completed: that the seventh day was among the best, and that it was the creation or natal day; that the seventh was among the chiefest; and that the seventh day was perfect; in seven was made every thing in the starry heavens, which appeared performing their periodical revolutions. Both Hesiod and Homer call it the seventh sacred day.

- * Ἑβδομάτῃ δὴ οἷ τετελεσμένα πάντα τέτυκται.
 Ἑβδόμη ἐν ἀγαθοῖς, καὶ ἑβδόμη ἔστι γενέθλη.
 Ἑβδόμη ἐν πρώτοισι, καὶ ἑβδόμη ἔστι τελείη
 Ἑπτα δὲ πάντα τέτυκται ἐν οὐρανῷ ἀστερόεντι
 Ἐν κυκλοῖσι φανέντ' ἐπιτελλεμένοις ἐνιαυτοῖς.—LINUS.
 Πρώτον ἔνῃ, τετρὰς τε, καὶ ἑβδόμη ἱερὸν ἡμᾶρ
 Ἑβδομάτῃ δ' αὖθις, λαμπρόν φᾶος ηελίοιο.—HESIOD.
 Ἑβδομάτῃ δ' ἐπεῖτα κατήλυθεν, ἕτερον ἡμᾶρ
 Ἑβδόμον ἡμᾶρ ἔην, καὶ τῷ τετέλεστο ἀπάντα.—HOMER.

As quoted by Eusebius, *Præparat. Evangel. lib. 13, chap. 12*; also by Clemens Alexand. *Stromat. lib. 5*.

CHAPTER V.

THE SABBATH AFTER THE EXODUS.

SOME Jewish writers hold that, in the 15th chapter of Exodus and the 25th verse, there is an account of the institution of the Sabbath.

When the children of Israel, after their departure from Egypt, had come to Marah, “there (we read) He made for them a statute and an ordinance, and there He proved them.” The statute and ordinance are said to refer to the appointment of the Sabbath; but this most untenable and unsupported conjecture is only mentioned to be dismissed without further observation.

The first mention of the Sabbath in the history of the children of Israel is found in the 16th chapter of Exodus, on the occasion of the giving of the manna. The announcement of the Divine intention was made to Moses in these words, verse 6:—“Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law or no.” The

question suggests itself here, What law it is to which reference is made? There can be little doubt, judging from what subsequently occurred, as related in the following part of the narrative, that it was the observance of the Sabbath. The Lord proceeds to say, "It shall come to pass, that on the sixth day they shall prepare that which they bring in, and it shall be as twice, much as they gather daily." (verse 5.)

Now this direction is evidently given with a view to the Sabbath, and without any further explanation or mention of the institution; because no mention of it was necessary, the intention of God being at once apparent to Moses, who, in common with the Israelites generally, was well acquainted with the history of the creation and the sanctification of the Sabbath; although, doubtless, the observance of it was much interrupted, if not wholly suspended, during the period of their hard bondage in Egypt. It is only on the very natural supposition, that they possessed a knowledge of the Sabbath; that this part of the narrative, as well as the subsequent portion, can be satisfactorily explained. Moses, then, in general terms, communicates to the people that God would supply them with food; and afterwards, when the manna appeared, he says, verse 16, "This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for

“them which are in his tents. And the children of Israel did so, and gathered, some more, some less. And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little, had no lack; they gathered every man according to his eating. And Moses said, Let no man leave of it till the morning.” This is the account of the first day on which the manna was supplied; and as the circumstances did not require it, no mention is made of the Sabbath; only a prohibition is given against leaving any till the morning; which some of the people not observing, it corrupted, and became unfit for use.* On the sixth day, however, we read, “they gathered twice as much bread, two omers for one man.” Now this proceeding seems to have been the voluntary act of the people themselves,

* The remarks of Hengstenberg on this passage, if translated correctly, do not appear to be borne out by the words of the Bible. He says,—“When a double portion fell on the sixth day (for which God had prepared Moses, though the latter had certainly not mentioned it to the people), the rulers came and told it to Moses.” They are astonished at the providence of God—that they had found a double quantity of manna, and ask what they are to do with it? —(Dr. Hengstenberg, Professor of Theology at Berlin, on the Lord’s-day. Freeman, London.) Now, it is clear from the narrative itself, that the people gathered a double portion on the sixth day, and that it was as to the propriety of this proceeding that the rulers consulted Moses, and not why it was that a double portion was supplied by God. The actual supply on the sixth day was not double, but the same as on any other day; but the double portion was given by conferring on what was collected and kept for the day following—the quality of sweetness and fitness for use.

who knew that the observance of the Sabbath was commanded by God, and that it was their duty to provide for it. No direction of Moses to the people, to collect a double portion on the sixth day, is recorded. And as the command of Moses, to collect for the day only so much as sufficed for its wants, is strict and unqualified, the rulers are naturally perplexed, and consult him;—"and all the rulers of the congregation came and told Moses." It is difficult to conjecture what other circumstance, on the occasion, sufficiently important, could have induced the body of the rulers to have recourse to the judgment of Moses, except that of an apparent collision between two duties enjoined upon them; namely, collecting the manna every day without leaving any, and the observance of the Sabbath.

The reply of Moses is precisely such as would be elicited by the circumstances detailed; but most unlike the announcement of a new institution, "This is that which the Lord hath said, To-morrow is the rest of the holy Sabbath unto the Lord."* And he then directs them to lay up of the manna sufficient for the wants of the morrow; and we are told, "It did not stink, neither was there any worm therein," nor was any manna supplied on the Sabbath.

Notwithstanding, some of the people went out to

* שִׁבְתָּהּ שֶׁבַח־קָדֵשׁ. Dr. Benisch, Professor of Hebrew, translates these words: "A strict rest of the Sabbath of holiness."

gather it on the Sabbath, but found none; on which God said to Moses, "How long refuse ye to keep my commandments and my laws?" And he then explains why it was he allowed a double portion to be collected on the sixth day: "See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day;" that is, to collect manna.

Nothing can be more clear, and free from difficulty, than this portion of Scripture, if in reading it we understand that the Sabbath was previously known to the Israelites: but if otherwise, it is a confused and entangled account. Nor is there anything in it which supports or countenances the assertion that on this occasion the Sabbath was first instituted: it certainly cannot but excite surprise that such an opinion can be entertained, whilst the plain and consecutive account of the Sabbath in Genesis exists. The impression cannot fail to be made on most readers of the sixteenth chapter of Exodus, that the Sabbath is spoken of there, and referred to, as an institution well known to Moses and the Israelites long before. The withholding of the manna on the seventh day, and the peculiar quality of freedom from corruption conferred on the portion reserved for use for that day, must have deeply impressed the Israelites with reverence for the institution. The periodical suspension of creative power every seventh day, which was in exercise on

the other six days, was also strikingly in keeping with the course of proceeding which God adopted at the creation of the world ; and intimates, that to rest one day in every seven is a rule which God wishes that His Church, in all dispensations, after His example, should observe.

CHAPTER VI.

THE SABBATH, OR DAY OF HOLY REST, IN THE
DECALOGUE.

WHEN the children of Israel had fully escaped from their Egyptian task-masters, and were constituted an independent people, God gave them laws for their government. These laws were threefold in their character. One part comprised those principles of duty towards God and man, by which the Church is in all dispensations bound, and which are obligatory upon the members of it under all circumstances. Another division of these laws regulated the religious, and the third the civil polity, of the Israelites. The first division constitutes the Decalogue, or Ten Commandments. They stand distinct from the other two; they are announced at a different time and under different circumstances; they were spoken by God himself in a manner the most solemn, amid thundings and lightnings, from the top of Sinai; they were written by the finger of God on tables of stone; and were deposited by themselves apart from other laws, within the Ark of the testimony,

where the Divine glory was specially manifested.* Their nature and character are such as all who acknowledge and honour God must allow to be binding; and their order and sequence, forming one uninterrupted chain of duty, show their unity and completeness,—that each one is needful to the perfection of the whole. If the Commandments be examined singly, each one will be found to be an essential part of the two great duties—to love God and our neighbour—which are carried into practice by obedience to it, and violated by disobedience. And these remarks apply to the Fourth Commandment equally with the others. The distinction between these Ten Commandments, and those other laws peculiar to the Jewish religious and civil polity, is further strikingly indicated in Deuteronomy v. 22, where, after Moses has repeated the Ten Commandments, he says of God, when he had spoken them, “and He added no more,”—meaning that they constituted a complete and perfect code in themselves; for God gave other laws, but they were very distinct in character from these Ten.

In the repetition of the Fourth Commandment in Deuteronomy v., the Israelites are enjoined to secure to the “stranger” also, the rest of the Sabbath—a duty which they are called upon to discharge with the more willingness, because they themselves had been strangers in Egypt, where, in their state of bondage, they doubtless experienced difficulty in observing the Sabbath, or

* Exodus xxv. 21; Hebrews ix. 4.

were altogether prevented doing so : this is an additional reason given to the Israelites for observing it, superadded to that derived from the sanctification of the Sabbath at Creation.

The conclusion to which the mind would naturally come, is, that all these Commandments, thus solemnly spoken at one and the same time by the Great Law-giver, are all co-extensive in their obligation. But there are those who make an exception in the case of the Fourth Command ; although its observance is enjoined, not only on the Jew, but also on “ the stranger within his gates : ” the very cattle are included in its merciful provisions, which of itself is a presumption in favor of the universal obligation of the command.

But, if it be said that the Decalogue was addressed to the Jews, and it might therefore contain in it a law applicable only to them, and equally binding on them as the other commands, but not therefore similarly obligatory on all mankind ; the reply to this is, that the Sabbath was sanctified, or set apart to holy purposes, long anterior to the Jewish dispensation ; that its observance rests upon a cause, of interest to the whole human race, namely, the example of God at the creation of the world ; and that our Blessed Lord has confirmed this view by proclaiming that “ the Sabbath was made for man.”

If the command be analyzed, and each of its clauses examined, we shall discover in them nothing unsuited to the Christian dispensation. We are required to

“remember to keep holy the Sabbath-day,” or day of rest ;* the word “remember” showing that the institution was known before ; to devote six days to labour ; but on the seventh day, which is the Sabbath of the Lord our God, to do no manner of work, neither we nor any over whom we have influence. And for this division of our time, the same cause is assigned as in Genesis, a cause which had its origin in the example of God, who made the world in six days and rested on the seventh ; clearly proving that God spoke the command, not as one intended for that dispensation alone, or as one then first enjoined, but as a privilege which belongs to His Church in every dispensation.

In regard to the prohibition to “do no manner of work,” it is one which must be explained and interpreted by those limitations which both Revelation and reason suggest. It is *ordinary* labour which is prohibited ;—works required by piety, charity, and necessity, may, and ought to be performed. An interpretation of an opposite character would be at variance with the object of all the Divine commands, under whatever dispensation given, namely, the glory of God and the welfare of man.

* Archbishop Whately says,—“This (that is, public worship and religious studies and exercises) in the Jewish Sabbath, seems to have been the *secondary*, and *rest* the primary circumstance.” (Thoughts on the Sabbath, p. 16.) The italics are the Archbishop’s ; but with all respect to His Grace, we may ask, Why was it, then, that God places *first in order* the injunction—to keep the Sabbath *holy*, and the *rest* second ?

But it is objected that the Fourth Commandment, differs from the others in this respect, that they are *moral*, and it is in a part of its provisions what is termed *positive*. Moral and positive are terms invented to distinguish between duties. Those duties are said to be moral which naturally commend themselves to our reason. Positive duties, on the contrary, are described as those which claim our obedience simply because they are commanded; and which, had they not been commanded, would not have suggested themselves to the mind as duties. This distinction and these terms were much used by the schoolmen in the Middle Ages, and have been adopted by modern writers. But whilst we may see a distinction in the character of commands, we should strenuously protest against erecting this distinction *into a standard wherewith to measure* the Law of God; to regulate the degree of obedience we should yield to it; or to decide upon the extent or duration of its obligation. It is to be lamented that divines of all denominations, even those who contend for the universal and permanent obligation of the Sabbath, have consented to consider the subject in reference to this rule of the schools, for which there is no warrant whatever in the word of God, it being purely of human invention. The consequence is, that, according to this unauthorized standard of *judging* the Divine command, writers who deny the universal obligation of the Sabbath have succeeded in attaching a mark of inferiority and a ceremonial character to the Fourth Commandment,

which God never intended it should have ; and thus their objections have derived a weight which, but for this distinction, they never would have had. The duty of man is to inquire and ascertain the will of God from the word of God, and, having discovered it, to obey it implicitly in all things that He enjoins, as well in those the object of which may not be so apparent to the human mind, as in those in which it is more apparent. It is most dangerous to make distinctions of this kind ; the inevitable result of doing so is, that we also make a difference in the degree of respect and obedience we render, where that respect and obedience should be equal. We may rest satisfied that our Heavenly Father will lay no command upon His Church that is not for its good. The appeal, then, should always be “to the law and to the testimony : if they speak not according to this word, it is because there is no light in them.” This is one of the numerous instances which the history of the Church of Christ affords of the injury the cause of Truth has suffered by philosophy, falsely so called.

It should be remembered, that the law which our first parents broke, and which has entailed such unspeakable woes on their posterity, was what the schoolmen would call a positive law. These so-called positive laws are essential parts of our moral duties, because they are at once the expression of them, and the test of their influence on our minds.

Viewing the subject solely in the light of God’s word, and repudiating a mode of judging the Com-

mand, not only not warranted by God, but even presumptuous and dangerous, there can be no hesitation in affirming that God has given to the Sabbath the same sanction, authority, extent, and permanence of obligation as to the other nine commands. Nor, as compared with the other duties of the Decalogue, do we find in God's word a single circumstance to derogate, in the least degree, from its importance.

But the inquiry suggests itself, Does not the duty, of resting our minds and bodies after six days' labour, also commend itself to our reason through the medium of our experience?

The testimony of French writers is valuable on this point. The words of Chateaubriand testify to it in his book, "*Génie du Christianisme*," speaking of the suspension of the Sabbath, or seventh-day rest, in France, by law, in the year 1793 :—

"We know now by experience that the fifth day is a day too near, and the tenth day a day too remote for rest. Terror, which affected every thing in France, was never able to force the peasant to 'fulfil the decade,' because there was a want of power in human strength to do it; and also, as has been observed, in the strength of animals. The ox was unable to labour nine days successively. At the end of the sixth day his lowings seemed to demand the hours appointed by the Creator for the general rest of the creature."*

* On sait maintenant, par expérience, que le cinq est un jour trop près, et le dix un jour trop loin pour le repos. La Terreur, qui pouvait tout en France, n'a jamais pu forcer le paysan à remplir la

The evidence of Dr. Farre, a London physician of great eminence, given before the House of Commons, confirms the same view with regard to the mental as well as physical powers of man. He states:—

“I have been in the habit, during a great many years, of considering the *uses* of the Sabbath, and of observing its *abuses*. The abuses are chiefly manifested in labour and dissipation. The use, medically speaking, is that of a day of rest. In a theological sense, it is a holy rest, providing for the introduction of new and sublimer ideas into the mind of man, preparing him for his future state. As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continued labour and excitement. A physician always has respect to the preservation of the restorative power; because if once this be lost, his healing office is at an end. If I show you, from the physiological view of the question, that there are provisions in the laws of nature which correspond with the Divine commandment, you will see from the analogy, that ‘the Sabbath was made for man,’ as a necessary appointment. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man *run down* the circulation every day of his life; and the first general law of nature, by which God (who is not only the giver, but also the preserver and sustainer, of life,) prevents man from destroying him-

décade, parcequ’il y a impuissance dans les forces humaines, et même, comme on l’a remarqué, dans les forces des animaux. Le bœuf ne pût labourer neuf jours de suite; au bout du sixième, ses mugissements semblent demander les heures marquées par le Créateur pour le repos général de la creature. (Génie du Christianisme, tom. 2. c. iv. p. 78.)

self, is the alternating of day with night, that repose may succeed action. But although the night apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. You may easily determine this question as a matter of fact, by trying it on beasts of burden. Take that fine animal the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of *continued* diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but in the long-run he breaks down more suddenly: it abridges the length of his life, and that vigour of his old age which (as to mere animal power) ought to be the object of his preservation. I consider, therefore, that, in the bountiful provision of Providence for the preservation of human life, the sabbatical appointment is not, as it has been sometimes theologically viewed, simply a precept, partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question: but if you consider further the proper effect of real Christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive, in this source of

renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest. Were I to pursue this part of the question, I should be touching on the duties committed to the Clergy: but this I will say, that researches in physiology, by the analogy of the working of Providence in nature, will establish the truth of Revelation, and consequently show that the Divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation: I would point out the sabbatical rest as necessary to man; and that the great enemies of the Sabbath, and consequently the enemies of man, are all laborious exercises of the body or mind, and dissipation, which force the circulation on that day in which it should repose: whilst relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins,—not one of which, if rightly exercised, tends to abridge life,—constitute the beneficial and appropriate service of the day. The student of nature, in becoming the student of Christ, will find in the principles of his doctrine and law, and in the practical application of them, the only and perfect science which prolongs the present and perfects the future life."

Mr. Bagnall, an iron-master, of West Bromwich, gave evidence before a Committee of the House of Lords in 1841, which shewed that on his work-people being permitted to rest twelve hours on the Lord's-day, contrary to the practice before observed in his works, more material was produced, which Mr. Bagnall

attributed to the accession of strength gained by them in consequence of this rest from toil:—

“Used it not to be the impression formerly, that it was impossible to stop the iron-works on Sundays?—It was.

“What has been the result of your own experience?—We have made rather more iron since we stopped on Sundays than we did before. I have stated that at public meetings, and any gentleman may come and refer to our accounts. We thought we should have great difficulty in getting our men into the arrangement; instead of which, they were all prepared for it, and we had no difficulty whatever.

“To what do you attribute the enlarged make?—To the men having a day’s rest: we have made more iron since.

“You mean that your workmen, labouring for six days with one day of rest, make more iron than if they were worked incessantly without a day of rest?—We have found it so: it increases their physical powers; they like to get a little more money (not a great deal) by working six days than seven.”*

Mr. Swan, a superintendent of machinery in the service of the South-Eastern and Continental Steam-packet Company, in a Letter to the Secretary of the Lord’s Day Observance Society, testified that the men in the employment of the Company, on being permitted to rest on the Sabbath, performed an amount of work

* Extract from Report of the Select Committee of the House of Lords, appointed to inquire into the Expediency of restraining the Practice of carrying Goods and Merchandise on Canals, Navigable Rivers, and Railways, on Sundays. 1841.

which they were unable to do before such permission was given.

These facts surely appeal to reason, and prove that what is called by some the positive part of the Fourth Commandment, also has in it a fitness and adaptation to man's nature which commends it to his understanding. Clear and satisfactory indeed ought their reasons to be who deny the obligation of the Fourth Commandment, singling it out from the midst of the Ten, where it stands, like the central and binding link of the chain, the Command which connects the two tables, which being disregarded, experience amply proves, indifference to the other injunctions of God's law is sure to follow; and dangerous is that rule of human invention which sits in judgment on a Command of God—a rule which, if admitted, would go far to abrogate the second and third and sixth commands of the Decalogue, as well as the fourth.

CHAPTER VII.

THE SABBATH IN THE LEVITICAL DISPENSATION.

WE have seen the Sabbath as the fourth in order of the Commandments, which are admitted to be universally binding; which were uttered by the voice of God himself from the top of the Mount; written twice on tables of stone—the first tables having been broken by Moses—and placed by themselves in the Ark.

Never was there a subject, the statements concerning which are more clear and intelligible, and the conclusions more natural, whether we regard the narrative of the appointment and sanctification of the Sabbath in Genesis, or the position it holds in the Decalogue. And never was there a subject so involved in difficulty by the bold assertions and unauthorized interpretations of some authors, who have viewed it, not as it is presented in the word of God, but through the medium of Rabbinical traditions, or who have measured it by a standard which God has nowhere authorized us to apply.

Even were it certain that the opinions of these Jewish

writers respecting the Sabbath were those which were held by their Fathers anterior to the destruction of Jerusalem, yet Christians should not the less receive these opinions with reserve and distrust, and prefer to exercise their own judgment in ascertaining the meaning of the word of God from what is written therein; for they should remember, that this same class of interpreters, whose authority is represented as of such weight, are those who called forth the strong censure of our Blessed Lord, because they made void the law of God through their traditions; and that their descendants have, many of them, by their frivolous and puerile explanations of Scripture, and of the Fourth Commandment in particular, not secured the respect nor merited the gratitude of mankind.

Another circumstance in this controversy, for which there is no foundation, is the very general but vague and groundless impression entertained, that the Sabbath, in the Levitical dispensation, presents an aspect repulsive and severe, loaded with restrictions, rendering it a burden rather than a blessing. And it is sometimes more than insinuated, that this character essentially belongs to the appointment, and so renders it unsuited to the Christian dispensation.

The prohibition to “do no manner of work,” is explained as though it admitted of no exception whatever, under any circumstances, in its application to the Jews; and, as if this were a truism, the inquiry is made, Can it be possible that such a prohibition applies to

Christians? But the answer is, that it was ordinary work which was interdicted to the Jews : it was their duty to perform works of piety, charity, and necessity on the Sabbath-day. The Fourth Commandment, like the other nine, is an expression, in part, of love to God and our neighbour, and by these great comprehensive duties must it be interpreted, whether by Jew or Christian ; and any view of it which violates either of these principles is an erroneous one, because it is opposed to the supreme end and object to which the command was but a means. For the Jew to have omitted performing works of piety, charity, and necessity on the Sabbath, would have been doing evil, and would have been neglecting to do that good which is always lawful, and not less so on the Sabbath than on other days. This is also precisely the view of the command which the Christian should take. It would be an unjust imputation on the Divine wisdom and love to suppose that God ever gave to man a command which was not to be interpreted by the law of love, and that He laid upon him an injunction which, if fully obeyed, would often lead to the sacrifice of his life and happiness.

But it will be well to view the Sabbath as it appears in the Levitical dispensation.

We first meet with the mention of the Sabbath as a part of the Levitical dispensation in Exodus xxiii. 12. It there comes after the injunction respecting the Sabbath of the land, and is followed by the command to

observe the three great annual festivals, and that “three times in the year should all their males appear before the Lord God.” The learned Lightfoot observes on the mention of the Sabbath in verse 12, —“The Jews had not sworn to observe the decalogue at all; and therefore they had not sworn as it there occurs; but they swore only in regard to the fifty-seven precepts written in the Book of Moses, and to observe the Sabbath as there enjoined, Exodus xxiv. 7.” He further adds, “The object the ceremonial Sabbath of the Jews had in view, was the remembrance of their deliverance in Egypt, as it is written in Deut. v. 15; ‘And remember, that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arm; therefore, the Lord thy God commanded thee to keep the Sabbath-day.’” But, he continues, “the moral Sabbath of the two tables is in remembrance of the rest of God from the work of Creation.” *

We meet with it as one of the judicial laws of the Israelites, in Exodus xxxi. After God had given

* “Nam primò, Judæi non juraverant in Decalogum omninò, atque idcirco nec in Sabbatum ut ibi occurrit: sed solummodò in quinquaginta septem precepta scripta in libro Mosis, atque ita in Sabbatum, ut ibi invenitur. Secundo—finis Sabbati ceremonialis Judæorum erat in memoriam liberationis ipsorum ex Ægypto. Deut. v. 15. Sed Sabbatum morale duarum tabularum est in recordationem quietis ab operibus Creationis.” — LIGHTFOOT in Exodum, § 28, p. 177.

Moses directions for the details of the Temple worship, he sums up all by again enjoining the observance of the Sabbath, 13th and following verses : “ Verily my
“ Sabbaths ye shall keep : for it is a sign between me
“ and you throughout your generations ; that ye may
“ know that I am the Lord that doth sanctify you.” And in the 17th verse, the same object of the Sabbath is repeated : “ It is a sign between Me and the children of Israel for ever.” And then the original cause of the institution is repeated : “ for in six days the Lord made heaven and earth, and on the seventh day he was refreshed.” Nearly the same words are used to describe the objects of the Sabbath in Ezekiel xx. 12, when it is said, “ Moreover also, I gave them my Sabbaths,” &c. ; from which some have endeavoured to prove that the Sabbath was given exclusively to the Jews as a sign between God and them : but the mention of the original cause of the appointment stated here, as also in Genesis xxxi., precludes this limited interpretation ; and also the consideration, that it is equally important that the objects of the Sabbath, as there stated, should be answered now as then ; and there is no more effectual “ sign ” between God and a nation now than the observance of the Sabbath, or day of holy rest, or no more effectual means of promoting the knowledge of God and the sanctification of man to His service ; besides, were it granted that the expression, “ I gave them my Sabbaths,” limited the appointment to the Jews, it might, on similar grounds, be

concluded that those other statutes which God “gave” them at the same time, and which included the other commandments, were also for the first time given in the wilderness, and intended for the Israelites exclusively, which no one will be disposed to concede.

The Lord proceeds to say (ver. 14):—

“Ye shall keep the Sabbath, therefore, for it is holy unto you: every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among my people: six days may work be done, but on the seventh day is the Sabbath of rest, holy to the Lord: whosoever doeth any work on the Sabbath-day, he shall surely be put to death: wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations for a perpetual covenant.”

There is but one instance recorded of the punishment of death being inflicted for the breach of the Sabbath. It is mentioned in Numbers xv. 32 and following verses: whilst the children of Israel were in the wilderness, a man was found gathering sticks on the Sabbath-day; he was put in ward till the Divine decision regarding him should be ascertained; that decision was that he should be put to death by stoning, which was accordingly done.

This event is related immediately after presumptuous sins are denounced, of which God says (verses 30, 31), “The soul that doeth aught presumptuously, whether “he be born in the land or a stranger, the same re-
“proacheth the Lord, and that soul shall be cut off

“from among the people.” The case of this man would seem to be an instance of this description of sin.

The importance thus attached to resting from ordinary work on the Sabbath, proved, among other advantages, a great protection and blessing to the Jewish people; for it presented a very effectual barrier against the undue encroachments and exactions of human selfishness, always prone to sacrifice the general weal to its own indulgence, on the time and labour of the humbler classes. God thus interposed the shield of His prohibition between the feeble and the powerful. The seventh-day rest constituted a kind of property, which every man, however poor, possessed. Such a common possession contributed to preserve and promote the feeling of brotherhood which existed among all the children of Israel, however unequal their circumstances; and no doubt the repose both of mind and body, and the concentration of their attention on holy things, conduced greatly to the diffusion of moral principle, and the elevation of the national mind. Any man who followed his ordinary labour on the Sabbath, not only violated an express command of God, but did that which, if permitted in one case, would be sure to be followed in many others; and thus he endeavoured to rob society of an invaluable boon, and to let in, particularly on the poor and feeble, a tide of oppression which, but for the intervention of God, they could not resist, and by which they would speedily be overwhelmed. The result would be, that they would soon become

objects of contempt, and subjects for oppression, as a degraded class, to those who would be the cause of the calamity. Care was taken, by an express injunction, that, even in "earing-time and harvest, they should rest" (Exodus xxxiv. 21), lest any pretext should be used for employing the labourer on the Sabbath: this prohibition is included in the more general one, to do no manner of work; but it is specifically mentioned to obviate mistake, as some might have pleaded necessity or mercy for work at those seasons.

It has been assumed that, as the penalty of death is no longer attached to the breach of this command, the command itself has been abrogated; but a similar penalty was inflicted for the violation of the first and second commandments. (See Deuteronomy xiii.) The blasphemer was also put to death (see Leviticus xxiv. 16); likewise the rebellious son (see Deuteronomy xxi. 18, and following verses); but because the same penalty is no longer inflicted for the breach of these laws, no one would argue that therefore they have ceased to be obligatory. The punishment was evidently peculiar to the dispensation, and therefore ceases to attach to the breach of these duties, without in any degree relaxing their claim on our obedience.

Some have regarded the injunction, Exodus xvi. 29, 'See, for that the Lord hath given you the Sabbath, therefore He giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day,'—as

a general law, applying to the Israelites under all circumstances ; but though doubtless the fourth command prohibited laborious journeys on the Sabbath, this injunction has reference to the particular circumstances mentioned in the context. It arose from some of the people having gone out to collect manna on the Sabbath ; on which God says, “ How long refuse ye to keep my commandments and my laws ? ” and then, having mentioned the merciful provision he made for the wants of the Sabbath, He forbids their going out to seek for manna.

In Exodus xxxv., Moses again solemnly enjoins on the assembled people of Israel the duty of observing the Sabbath, and adds, “ Ye shall kindle no fire throughout your habitations upon the Sabbath-day.” Here we have an injunction, evidently restricted by climate and locality, to be dispensed with as mercy or necessity might require.

With regard to the religious ceremonies in the public worship of the Israelites on the Sabbath-day, they are very few indeed, although the general impression is otherwise. All that God required more than on other days, was (see Leviticus xxiv. 8) the renewal of the shew-bread, and the offering of two lambs morning and evening instead of one (see Numbers xxviii. 9), the meat offering and the drink offering being also doubled.

It is deserving of observation, that on two occasions (see Leviticus xix.) God mentions the Sabbath in con-

nection with those two duties which have the strongest claims on human obedience, thus associating the Sabbath and identifying it with them. We read in the third verse, "Ye shall fear every man his mother, and his father, and keep my Sabbaths: I am the Lord your God." And again, in the thirtieth verse, "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord."

On a review, then, of the Sabbath, as it appears in the Levitical dispensation, the peculiarities attached to it are very few; nor is there the least mention of those numerous traditions with which the Jewish teachers subsequently encumbered the command: that it was looked upon as a blessing, and as a spiritual, and not mere ceremonial institution, appears from the very beautiful description of its due observance in the fifty-eighth chapter of the Book of the Prophet Isaiah: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." (Vers. 13, 14.)

The prophetic declarations contained in the same prophecy respecting the extension of its privileges to the

Gentiles ; its identification with that universal homage which shall be rendered to God ; and its observance in the distant future of the Church's history,—all prove the spirituality and perpetuity of the institution.* Nor do we find enjoined in the writings of the Prophets who lived subsequently to Isaiah, any other ritual requirements in addition to those two before specified. Jeremiah, in the seventeenth chapter of his prophecy, 19th and following verses,† solemnly warns the

* “ For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant ;

“ Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters : I will give them an everlasting name, that shall not be cut off.

“ Also the sons of the stranger that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant ;

“ Even them will I bring to my holy mountain, and make them joyful in my house of prayer ; their burnt-offerings and their sacrifices shall be accepted upon mine altar : for mine house shall be called an house of prayer for all people.

“ The Lord God, which gathereth the outcasts of Israel, saith, Yet will I gather others to him, besides those that are gathered unto him.”—(Isaiah lvi. 4—8.)

“ And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord.”—(Isaiah lvi. 23.)

† “ Thus saith the Lord unto me ; Go and stand in the gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jerusalem :

“ And say unto them, Hear ye the word of the Lord, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by these gates :

children of Israel against the breach of the Sabbath by carrying burdens ; promising great national blessings to obedience, and denouncing fearful punishments in case of disobedience. But this was nothing more than a more specific repetition of what had been before enjoined in the Fourth Commandment, called for by the prevalence of this species of profanation of the Sabbath.

The prophet Ezekiel also, in the twentieth chapter of his prophecy, when commissioned by God to remind the children of Israel of the sins of their race, gives

“ Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem ;

“ Neither carry forth a burden out of your houses on the Sabbath day, neither do ye any work ; but hallow ye the Sabbath day, as I commanded your fathers.

“ But they obeyed not, neither inclined their ear, but made their neck stiff, that they might not hear, nor receive instruction.

“ And it shall come to pass, if ye diligently hearken unto me, saith the Lord, to bring in no burden through the gates of this city on the Sabbath day, but hallow the Sabbath day, to do no work therein ;

“ Then shall there enter into the gates of this city kings and princes sitting upon the throne of David, riding in chariots and on horses, they, and their princes, the men of Judah, and the inhabitants of Jerusalem : and this city shall remain for ever.

“ And they shall come from the cities of Judah, and from the places about Jerusalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the south, bringing burnt offerings, and sacrifices, and meat offerings, and incense, and bringing sacrifices of praise, unto the house of the Lord.

“ But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day ; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched.”—(Jer. xvii. 19—27.)

special prominence to the desecration of the Sabbath, as one great cause of the Divine displeasure.

The importance of the Sabbatical principle was still further impressed upon the Israelites by the institution of the Sabbath of the land, which is thus appointed :—
“But in the seventh year shall be a Sabbath of rest unto the land, a Sabbath for the Lord: thou shalt neither sow thy field nor prune thy vineyard.” (Levit. xxv. 4.) The same principle was also impressed upon them by the year of Jubilee, at the expiration of every forty-nine years. (Leviticus xxv. 8—13.) It is well to observe here, that in every aspect the idea of privilege is associated with the Sabbath in the Jewish dispensation, as presented to us in the word of God; a fact opposed to the general and erroneous impression on the minds of men.

A Sabbath was always an encouraging object in the prospect of the Jew, in his course through life. He began his weekly labours with the pleasing feeling that the seventh day would be a day of rest, which was secured to him against the attacks of human selfishness by God himself. He looked forward to one year in every seven, as a year of special exemption from toil and care, and of special blessing from on high. And the way-worn pilgrim in life's journey who had lost lands and liberty, still endured his lot with patience, until the year of Jubilee should come, which would restore to him once more his home and his freedom.

And there could be no stronger proof of the alienation of the nation from God, and of its insensibility to his distinguishing mercy to Israel, than their disregard of an institution, the source to them of so many blessings.

After the return from the Captivity, the Jews do not appear to have profited by experience. In Jerusalem, agricultural business, and traffic of various kinds, prevailed on the Sabbath. And it would seem that not only the natives of Tyre, and the humbler classes of the Jews, but the nobles also, were involved in this sin; for Nehemiah strongly remonstrates with them, and reproves them for it (ch. xiii. 15 and following verses): "he contended with the nobles of Judah," and reminded them of the sin of their fathers in this respect, and of its consequences;—"Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the Sabbath," (v. 18). Nor did he content himself with words: he also took active measures to prevent it; he directed that the gates should be closed during the Sabbath, and set his servants there to see that no burden should be brought in; and when the merchants and others lingered outside the walls of Jerusalem, in hopes of an opportunity of pursuing their unholy traffic, he threatened he would lay violent hands upon them. There can be no doubt that these decisive measures put a stop to the open desecration of the Sabbath during the administration of that eminent legislator and patriot.

The Command that the Sabbath should be a day of

“holy convocation,”* was doubtless observed, not only in Jerusalem, where alone the Jewish worship could be performed in its fulness, but likewise throughout Judea. This seems to be intimated in Leviticus xxvi. 31, where God threatens, as one of the penalties of disobedience, “I will make your cities waste, and bring your sanctuaries into desolation.” Here it is evidently contemplated that there would be “sanctuaries” in their cities. That synagogue services were generally established, appears from Psalm lxxiv. 8, in which it is said, “They have burned up all the ‘synagogues’ of God in the land;” also Psalm xxvi. 12. seems to allude to it,—“In the ‘congregations’ will I praise Thee;” and Psalm lxviii. 26, “Bless ye God in the ‘congregations,’ even the Lord, from the fountain of Israel.”

That such services existed, also appears from the inquiry of the husband of the Shunammite woman (2 Kings iv. 23); “And he said, Wherefore wilt thou go to him to-day? it is neither new moon nor Sabbath.”

St. James, in Acts xv. 21, bears testimony to the same effect: “Moses of old time hath in every city them that preach him, being read in the synagogue every Sabbath day.”

Some writers are of opinion, that synagogue services were not established till after the return from the Babylonish captivity: but it seems improbable, almost

* “Six days shall work be done; but the seventh day is the Sabbath of rest, an holy convocation.”—(Levit. xxiii. 3.)

incredible, that no provision should have been made before that period for the public instruction in religion of the Jews in the land of Judea generally, especially when we remember how strongly God inculcated on them the duty of transmitting from generation to generation the memory of his great acts, and the observance of his laws. The visit of all the males three times yearly to Jerusalem scarcely sufficed for this purpose. (Exodus xxiii. 7.)

Such visits conduced to teach them the system of worship peculiar to the Temple, but which they could not observe elsewhere; so that a kind of necessity existed for the appointment of synagogue worship; and the dispersion of the Levites through forty-eight cities in Judea, seems to have been a provision to meet this requirement.

The learned Lightfoot holds this view strongly. He asks: "Had there not been religious services for the Jews generally, besides the Temple worship at Jerusalem, would not the nation have entirely lost the Sabbath, law, religion, all knowledge of God, and of themselves?"* He thinks such services are of Divine origin, and very antient, even from the time of Moses.

The existence of synagogue worship after the return from the Captivity, is admitted on all hands.

* "An non legem, Sabbatum, religionem, omnem Dei suiquemet ipsorum notitiam, penitus amisissent?"—(Lightfoot, *Harmonia Quatuor Evangelistarum*, vol. i. p. 474.)

CHAPTER VIII.

THE SABBATH IN THE INTERVAL, FROM THE CLOSE OF
THE CANON OF THE OLD TESTAMENT SCRIPTURES
TO THE COMING OF CHRIST.

THE Jews, in the interval above mentioned, seem to have retained a great reverence for the Sabbath : it was one of the duties, the observance of which was denounced and made penal by Antiochus, when he endeavoured to force the Jews to apostatize. We read in Josephus, that they sometimes carried their respect for the Sabbath to the extreme of not resisting their enemies. Some remarkable instances are on record in which advantage was taken of this feeling. Ptolemy Soter entered Jerusalem on the Sabbath day under pretence of offering sacrifices, and took possession of it without opposition, about 320 B.C.*

Philip the Phrygian, whom Antiochus had made governor of Judea, about the year 175 B.C., on the occasion of the revolt of the Jews, which took place under Mattathias, laid siege to a cave in which were one thou-

* Joseph. Antiq. lib. xii. cap. 1.

sand Jews: he kept his men quiet till the Sabbath, when he made an assault on the cave, and slew them unresistingly, men, women, and children. Mattathias was greatly distressed at this calamity; and, in order to prevent the recurrence of a similar affliction, he consulted with the priests, elders, and principal men; when a resolution was adopted, to the effect that the law of the Sabbath did not bind on such occasions, and they determined, whenever they were assaulted on the Sabbath, to resist: this decree was published throughout all Judea, and ever after considered the rule of action in such circumstances.*

But even this decision did not allow sufficient liberty of action; for Pompey subsequently took advantage of their superstitious regard for the Sabbath. When besieging the Temple, he perceived that the Jews did not obstruct the progress of his works, nor attempt to destroy his engines on the Sabbath, and that, in a word, they kept perfectly quiet, except when actually assaulted; he then gave orders that on the Sabbath days his soldiers should be employed wholly in constructing works and erecting engines. In this way he filled up the ditches with which the Temple was fortified, and succeeded in taking an important tower, which soon enabled him to gain possession of the Temple. Amid the fearful slaughter that ensued, the priests persisted in proceeding with the religious

* Joseph. Antiq. lib. xii. cap. 6. 2. Prideaux iii. 11.

services in which they were then engaged, and their blood was mingled with the sacrifices—a devotion which excited the admiration of Pompey.

The capture of the Temple by Pompey took place 63 B.C., on the same day of the year on which Jerusalem and the Temple had been taken by Nebuchadnezzar, king of Babylon, and which therefore was observed as a great fast day.*

A similar instance of extreme observance of the day of holy rest occurred in New Zealand, in 1846, when a pa, or strong fortification, was taken by assault on the Lord's-day, by the British troops: the New Zealanders offering no resistance on account of its being the Christian Sabbath. †

A commendable case of regard for the Sabbath during war, occurred in the recent attack on the forts defending Canton, when the admiral, Sir Michael Seymour, suspended hostilities on the Lord's-day.

* Prideaux, lib. vi. pt. 11.

† The Southern Cross, by Miss Tucker, page 224.

CHAPTER IX.

THE SABBATH IN THE TIME OF OUR BLESSED LORD.

ON examining the various passages in the New Testament Scriptures in which our Blessed Lord's name appears in connexion with the Sabbath, the following conclusions will be fully warranted:—

That there is no instance on record of his having disregarded any one of the Commandments of the Decalogue.—That there is no proof whatever of his having omitted to observe the Sabbath, as enjoined in the Levitical dispensation.—That, on the contrary, he fully obeyed the Ten Commandments.—That he carefully enjoined the observance of the peculiarities of the Levitical dispensation.—That he asserted the Divine authority and perpetual obligation of the Sabbath.—That he contemplated its existence and observance in the Christian dispensation.—That all those explanations and reproofs, to which he gave utterance in connexion with the Sabbath, were directed against the views of it entertained by the Jewish teachers; and which views are

not only not found in Scripture, but are opposed to the principles of the word of God.

When it pleased God to “manifest himself in flesh,” he took upon him the seed of Abraham: he became a Jew—he was born under the law; and it became him to fulfil all righteousness, as required by the law. We find our Blessed Lord very particular in inculcating the duty of observing the law of Moses. When he had healed the leper, as related in Matthew viii. 4, he commanded him, “Go thy way, shew thyself to the priest, and offer the gift that Moses commanded, for a testimony unto them.” Again, in Matthew xxiii. 3, when denouncing the wicked hypocrisy of the Scribes and Pharisees, he says, “The Scribes and the Pharisees sit in Moses’ seat: all, therefore, whatsoever they bid you observe, that observe and do.”

He paid the tribute money, which some suppose was a free-will offering paid by every male towards the expences of the Temple worship: and he wrought a miracle, that he and Peter might discharge this duty. (See Matthew xvii. 24.) He observed the Sabbath—he kept the Passover: in a word, he was perfect as a Jew, walking in all the ordinances of the Law blameless; and thus he was the Lamb without spot or blemish, who took away the sin of the world: he came to fulfil the law, not to destroy it; to fulfil it in its letter as well as in its spirit: he came to do the will of God, and the observance of the ceremonial law continued to be the will of God till Christ the Sun of Righteous-

ness arose from the grave: then, and not till then, did the shadows disappear.

Our Blessed Lord frequently enjoined the keeping of the Commandments, and the Fourth Command is nowhere excepted. In Matthew v. 19, he prefaces his explanations of the spirituality of the Decalogue thus: "Whosoever, therefore, shall break one of
" these least commandments, and shall teach men so,
" he shall be called least in the kingdom of heaven:
" but whosoever shall do and teach them, the same
" shall be called great in the kingdom of heaven." And that he was speaking of the Decalogue, is manifest; for he proceeds to comment on the Fifth Command,—the Sixth, the Seventh, the Ninth, and the Tenth Command.

If it be objected, that the Fourth Commandment is not included, the reply is, that this did not arise from its being of less importance, but because it was a part of the First Table of the Law, none of the Commandments of which are mentioned, on account of their being so universally observed, at least externally. Were the omission of the Fourth to be regarded as significant of its inferiority, what reply can be made to any who might insist on a similar conclusion with regard to the first three Commandments?

Again, in St. Mark, chap. x., our Lord says,—in reply to the inquiry, "What shall I do that I may inherit eternal life?"—"Thou knowest the Commandments." And he then puts it beyond doubt that he means the

Decalogue, for he proceeds: "Do not commit adultery; do not kill, do not steal, do not bear false witness; defraud not; honour thy father and mother." As on the former occasion, he does not mention any of the Commands of the first table; but no one will attempt to assert that he, therefore, intended to exclude them.

We now come to consider those acts of our Blessed Lord performed on the Sabbath day, which some regard, as did the Scribes and Pharisees, as violations of the Fourth Command, and which can be explained, if violations, only on the supposition that our Lord adopted this mode of signifying to his followers that the Command was abrogated.

The first passage we shall examine is the incident related in Matthew xii. 1—8; Mark ii. 23—28; and in Luke vi. 1—5. It is as follows, as related by St. Mark:—

"And it came to pass, that he went through the corn-fields on the Sabbath day; and his disciples began, as they went, to pluck the ears of corn.

"And the Pharisees said unto him, Behold, why do they on the Sabbath day that which is not lawful?

"And he said unto them, Have ye never read what David did, when he had need, and was an hungered, he, and they that were with him?

"How he went into the house of God in the days of Abiathar the high-priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him?

"And he said unto them, The Sabbath was made for man, and not man for the Sabbath:

“Therefore the Son of man is Lord also of the Sabbath.”

We have here a charge brought against the disciples of our Blessed Lord, of committing an unlawful act, and our Lord's defence of what they did ; and that defence consisted in a denial of its unlawfulness ; he proves his point by an illustration from Scripture, and by the statement of a most important principle, which condemned their views on this subject on the present and similar occasions. When the Pharisees asserted that the act was unlawful, they meant, as being prohibited by the traditions of the Elders. There is no prohibition of such an act in the Bible : on the contrary, there is a permission given to do what the disciples did, without any restriction as to days, provided the sheaf of the wave-offering had been presented to God. In Leviticus xxiii. 14, we read—

“And ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God.”

This had already been done ; for we read in the sixth chapter of St. Luke's Gospel, that it was “the second Sabbath after the first” *—that is, the first Sabbath subsequently to the day on which this offering was made, which day was observed as a Sabbath ; the Israelites having been commanded thus ;—Leviticus xxiii. 15 : “Ye shall count unto you from the mor-

* Σαββάτω δευτεροπρώτῳ.

“ row after the Sabbath, from the day that ye brought
 “ the sheaf of the wave-offering ; seven Sabbaths shall
 “ be complete.”

The general permission to do what the disciples had done is given in the following words in Deut. xxiii. 25 :
 “ —When thou comest into the standing corn of thy
 “ neighbour, then thou mayest pluck the ears with
 “ thine hand ; but thou shalt not move a sickle to thy
 “ neighbour’s standing corn.” Here there is not a word of the Sabbath day : they might do it on all days alike. But the wicked and foolish traditions of the Elders interposed. They said it was unlawful, for it was “ a work.” The Talmud asserted that the plucking of ears of corn on the Sabbath was as bad as reaping : nay, more, they pronounced it sinful to eat fruit which had fallen from a tree on the Sabbath day, to write a letter of the alphabet, or for a woman to look in a mirror on that day.*

Our Blessed Lord asserts that such an interpretation of the Sabbath as made the act of his disciples a sin, was directly opposed to the object of the institution—the welfare of man. His disciples were hungry, and they plucked the ears and ate to sustain themselves : just as David disregarded a stringent regulation of the Temple worship, and was blameless ; because he and his followers needed food, he did that which was not ordinarily lawful, but which was lawful under the pecu-

* Speculum inspicere muliebribus Sabbato non licet, si modo pariete affigatur.—(Lightfoot, *Horæ Hebraicæ in Evangel. Matt.* p. 337.)

liar circumstances of the case. In Matt. xii. 25, our Lord refers to the instance of the Priests, who on the Sabbath day profane the Sabbath, and are blameless ; that is, who make exertions such as, under ordinary circumstances, would be a profanation of the Sabbath. And he then adds, “The Sabbath was made for man, and not man for the Sabbath.” This is the great rule by which we are to interpret the Command : when the welfare of man absolutely demands it, we are justified in deviating from the letter of it. It does not apply in such a case. To do otherwise — to sacrifice that welfare — would be to frustrate the object of the institution : it would be to make the means more important than the end — the Sabbath than man, for whose good it was instituted : and this the Pharisees did by their traditions. It is worthy of observation, that our Blessed Lord here asserts the permanency of the Sabbath institution when he says, the Sabbath was made for man ; whilst, at the same time, he divests it of the erroneous interpretation with which the Pharisees had encumbered it. His concluding remark, “Therefore the Son of man is Lord also of the Sabbath,” is confirmatory of the same view, in whichever sense we regard it, whether as asserting that man is superior to the Sabbath, and that it must subserve to his necessities and true interests, or as meaning that our Blessed Saviour is Lord of the Sabbath ; for according to the analogous reasoning in Matt. xxii. 31 and following verses, where our Lord argues, that because God calls himself the God of Abraham, Isaac, and Jacob, after the decease

of these patriarchs, they must be still living, for he is not a God of the dead but of the living; so must the Sabbath, of which the Saviour proclaims himself the Lord, be a living institution, and not one which he was then actually abrogating.

The next incident we shall mention is that which occurred immediately after, and is related by St. Matthew, in the twelfth chapter, at the 10th and following verses; by St. Mark, in the third chapter, at the 1st and following verses; and by St. Luke, vi. 6—10.

St. Mark's account is as follows :—

“ And he entered again into the synagogue, and there was a man there which had a withered hand. And they watched him, whether he would heal him on the Sabbath day, that they might accuse him. And he said unto the man which had the withered hand, Stand forth: and he said unto them, Is it lawful to do good on the Sabbath day, or to do evil? to save life, or to kill? But they held their peace. And when he had looked round about him with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other.”

The conduct of the Pharisees, in this instance, was not sanctioned even by their traditions, for it was permitted to heal on the Sabbath.* But here again our Blessed Lord lays down a principle which always applied to the Sabbath, namely, that it was lawful to do good. He says not a word in derogation of the institution, but corrects the Pharisees, who thought

* Maimonides de Fundamentis Legis, chap. vii. part 11.

a work of mercy (which, in truth, never could be out of place at any time,) was unsuitable for the Sabbath, in the same way as, in the case of plucking the ears of corn, they thought a work of necessity unjustifiable. Our Lord evinces his displeasure at their hardness of heart in thus wilfully perverting an institution which was designed to promote at once the glory of God and the happiness of man. But in neither of these cases can we discover any sanction, on the part of our Saviour, to the violation of the Sabbath.

In the thirteenth chapter of St. Luke, there is recorded another instance of the same character: our Blessed Lord loosed a woman from “a spirit of infirmity, from
“ which she had suffered for eighteen years: he laid
“ his hands on her, and immediately she was made
“ straight. And the ruler of the Synagogue answered
“ with indignation because that Jesus had healed on
“ the Sabbath day, and said unto the people, There
“ are six days on which men ought to work: in them
“ therefore come and be healed, and not on the Sabbath
“ day. The Lord then answered him, and said, Thou
“ hypocrite! doth not each one of you on the Sabbath
“ loose his ox or his ass from the stall, and lead him
“ away to watering? And ought not this woman,
“ being a daughter of Abraham, whom Satan hath
“ bound, lo these eighteen years, be loosed from this
“ bond on the Sabbath day?” His adversaries “were
ashamed,” being convicted by their consciences that,

from their hostility to the Lord, they were wickedly perverting the command of God. Our Blessed Lord, before healing the man who had the dropsy, as related in Luke xiv., inquires of the Pharisees if it were lawful to heal on the Sabbath day; which when they were unable to deny, he heals the man. We see, then, in this instance, as in the others mentioned, he does not in the remotest degree detract from the obligation of the Sabbath: he only asserts that it was lawful to do good thereon; that to heal on the Sabbath could never be other than good; and that no command of God would prohibit it or pronounce it sinful.

In St. John v. is recorded the case of the impotent man at the pool of Bethesda, who was healed on the Sabbath day; and as the instance is an important one, as bearing on the subject under consideration, the account shall be quoted at length:—

“After this there was a feast of the Jews; and Jesus went up to Jerusalem.

“Now there is at Jerusalem by the sheep-market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

“In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

“For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.

“And a certain man was there, which had an infirmity thirty and eight years.

“When Jesus saw him lie, and knew that he had been now a long time in that case, he saith unto him, Wilt thou be made whole ?

“The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool : but while I am coming, another steppeth down before me.

“Jesus saith unto him, Rise, take up thy bed, and walk.

“And immediately the man was made whole, and took up his bed, and walked ; and on the same day was the Sabbath.

“The Jews therefore said unto him that was cured, It is the Sabbath day ; it is not lawful for thee to carry thy bed.

“He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

“Then asked they him, What man is that which said unto thee, Take up thy bed, and walk ?

“And he that was healed wist not who it was : for Jesus had conveyed himself away, a multitude being in that place.

“Afterwards Jesus findeth him in the temple, and said unto him, Behold, thou art made whole : sin no more, lest a worse thing come unto thee.

“The man departed, and told the Jews that it was Jesus, which had made him whole.

“And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the Sabbath day.

“But Jesus answered them, My Father worketh hitherto, and I work.”—(St. John v. 1—17.)

The Jews took offence at the man taking up his bed on the Sabbath ; which was the direction our Blessed Lord gave him in healing him.

The carrying of burdens was prohibited by the Fourth Command, when a work of ordinary labour, and it is specifically mentioned in Jeremiah xvii. 21. The Jews included under this prohibition the least, even almost involuntary effort on the Sabbath-day : they pronounced “ that he who carried any thing in his right hand on “ the Sabbath, or in his left, or in his bosom, or on his “ shoulders, is guilty.”*

They would not clap their hands together, nor strike their thigh with their hand, on the Sabbath.† But the burden meant in the passage of Jeremiah, the carrying of which was forbidden, was a load borne without any requirement of piety, charity, or necessity ; but in the case mentioned in this chapter, the bed was, in all probability, nothing more than a light mat, which might with ease be carried in the hand, involving no fatigue, and altogether distinct from ordinary work. Our Lord, in his defence of his conduct, acknowledges the obligation of the Sabbath, but at the same time shows that works of a certain character, such as those censured, were appropriate to it : “ My Father worketh hitherto, and I work.” He here refers to the Divine example, which is the foundation for the observance of the Sabbath, or one day of holy rest in seven,

* “ Qui autem quidpiam Sabbato dextrâ gerit, aut sinistrâ, aut in sinu suo, aut super humeros, reus est.” — Thalmud in Sabbat., as quoted by Lightfoot, vol. i. p. 534. *Harmonia Quatuor Evangelistarum*.

† “ Non complodunt manus, non percutiunt manu femur.” — (Buxtorf’s *Lexicon*.)

and for the mode of its observance. He says that his Father, although he rested from his work of creation, yet continued to do works of mercy—of providence and of grace, on the Sabbath-day; and though he rested on the Sabbath, he also, like his heavenly Father, performed acts of mercy thereon, and yet did not violate it. Thus the Divine example, appealed to by our Blessed Lord, is at once a reason for the observance of the Sabbath, and a key as it were to the right interpretation of its requirements. It teaches us that the great objects of promoting God's glory and man's good, were superior to all other considerations; that all God's Commands being given in reference to them, they should be explained and observed so as to accord with those objects: and that when man so viewed the Commands of God as to contravene those great and primary purposes, he greatly erred, destroyed the harmony which exists in all the Divine arrangements, and violated the duties of love to God and his neighbour. But here, there is not a word against the Sabbath, only an assertion that there were works suitable to that day and all days, and which should never be suspended—works of piety, charity, and necessity. Our Blessed Lord "had broken the Sabbath," judging according to the anti-Scriptural traditions of the Elders, which made void this as well as other Commandments; but he had done what was specially appropriate to that day, according to the word of God.

In the ninth chapter of St. John's Gospel, from the first verse, is related the miracle of giving sight on the Sabbath-day to the man who had been born blind. On this occasion also, the Pharisees accused him: they said, "This man is not of God, because he keepeth not the Sabbath-day." They probably objected chiefly to what they, according to their wicked traditions, would deem "a work," namely, the making clay of spittle, and anointing the eyes of the blind man. Here, again, the object of our Lord was not to abrogate the Sabbath, but to correct erroneous views regarding its observance; in a word, practically to explain the proper purpose of the institution, from which it was perverted by Jewish teachers.

Never was there an assertion more groundless than that our Blessed Lord broke the Sabbath. He observed it according to the intention and objects of the Command: he corrected and censured with just displeasure, both by act and word, those traditions of human invention which were in direct opposition to the will of God.

There is one other mention of the Sabbath by our Saviour, to which it is important to call attention, because it predicts the existence and observance of the institution by his own followers after his ascension, at the destruction of Jerusalem. The passage referred to occurs in that remarkable discourse of our Blessed Lord related in the twenty-fourth chapter of St. Matthew's Gospel, at the 20th verse:—"But pray ye that your

flight be not in the winter, neither on the Sabbath-day.”*

Now every one will admit that at the siege of Jerusalem, nearly forty years after the resurrection of our Saviour, the Christian Church observed the first day of the week as their sacred day, and that they were fully aware that the seventh day of the week was no longer to occupy the same position in the Christian dispensation that it had done in the Jewish. Our Blessed Lord, therefore, manifestly had in view the day of rest—the Sabbath of his own dispensation, the Lord’s-day. He likewise foresaw that the necessity for flight on that day, however justified by the circumstances, would be regarded by his disciples as an aggravation of their calamities.† It is also remarkable that he associates the mention of the Sabbath with winter, one of those seasons which, we are told, shall never cease (Gen. viii. 22): “While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.”

But it is impossible to read this chapter without seeing that, in the predictions uttered in it, our Saviour had in view not only the calamities which, on the dissolution of the Levitical dispensation, were to come

* Μηδὲ σαββάτω.

† “Flight on the Sabbath was permitted by the Traditions of the Jews, when gentiles or robbers pursued.” (Maimonides de fundamentis legis, cap. vii. pt. 2.) The Rabbins held that Jacob fled from Laban on the Sabbath-day; David also, and Moses; and that Jericho was taken on the Sabbath.

upon the Jews, in which his own Church would be in some measure involved, but also events still more remote, which were to happen in the Christian dispensation, and near the termination of that dispensation; so that even then, the Sabbath is to exist, and will be regarded with reverence by the true members of Christ's Church; they will fly with reluctance even from death on the Sabbath. This view of the existence of the Sabbath in the distant future of God's Church is further confirmed by the prophecies of Isaiah to the same effect, quoted in a former part of this book. It is remarkable, and confirmatory of this opinion, that on all the occasions on which our Saviour uses the word "Sabbath," he never once employs it solely with a view to designate the seventh day in the order of the days of the week, but as the Sabbath, or day of rest in the abstract.

Notwithstanding the extreme views which the Jews in general entertained regarding abstaining from all kind of effort or exertion on the Sabbath, the day was, as popularly observed, one of self-indulgence. Their traditions were so interpreted as to permit this. Their Sabbath, properly so called, commenced at sunset and continued till sunset the following day. The three hours previous to the commencement of the Sabbath, were called the preparation for the Sabbath: the Jews then ceased from work of every kind; they would not sit in judgment, nor even eat, till the Sabbath commenced. They washed the face, hands, and feet, with warm water, for the arrival of the Sabbath: they, also, in

this interval of the preparation, on the approach of the Sabbath, lighted candles in their houses ; a practice which was observed by the poorest among them. It was the special office of the females of the family to attend to this duty. They also prepared a feast for the Sabbath ; immediately on its commencement, the head of the family took wine and blessed it, repeating the words of Genesis ii., giving an account of its institution : he then drank of it, and, after him, all the other members of the family. They then partook of the feast which had been prepared. Early in the morning they went to the Synagogue to prayer ; then returned home, and partook of a feast ; afterwards, the custom was to go to a theological school, where they remained some hours. On their return home, they again feasted, and continued at this meal till the termination of the Sabbath.*

With regard to the traditions, the Rabbins regarded them as of equal authority with the word of God. They said that they had been given by God to Moses, but that, in his anger, he forgot them. The laws which they say he forgot, and which the traditions professed to supply, are those regarding the Sabbath ; respecting brazen vessels, and the prohibition on mourners to partake of the sacred offerings.†

Nor must we conclude this Chapter without making some observations on that Sabbath, on which our Blessed

* Lightfoot, vol. ii., "*Chronica temporum et ordo textuum*," pp. 15, 16. Editio Rotterd. 1686.

† Lightfoot, "*Horæ Hebraicæ*, in *Evang. Johan.*" vol. ii. cap. ix.

Lord lay in the grave. It was, properly speaking, the last Sabbath of the dispensation: it was from the beginning associated with a Creation which God made fair and lovely, but which had been marred in consequence of man's sin. It was now to be also commemorative of an act which was a temporary triumph of the Evil One, and a proof, than which no more convincing one could be given, of the utter alienation of man from God and of his subjugation to Satan. The Church of God had crucified the Son of God; had rejected as a guilty criminal "the brightness of the Father's glory, and the express image of his person." It is true that God's mysterious and boundless mercy overtopped as it were, and rose above man's guilt, and made that very blood-shedding the only means of cleansing from sin, and that death, the life of the world. But this does not diminish the enormity of the crime, nor the sadness of the associations of that Sabbath, presenting such a contrast to the first Sabbath our father Adam, yet unfallen, spent; when the morning stars sang together, and all the sons of God shouted for joy; on which God, reviewing his glorious work, pronounced it to be "very good." On this last Sabbath an awful and preternatural darkness spoke the Divine displeasure. Nature put on mourning, and Satan and his angels alone—if they can do so—rejoiced: this Sabbath ceased for ever to be the day of joy and gladness of God's Church; necessarily ceased: it became a day of humiliation.

CHAPTER X.

THE LORD'S-DAY, THE CHRISTIAN SABBATH.

VIEWING it as a question of probability, every thing would seem to favour the idea that the Sabbath, or day of rest, would be continued to the Church of God in the Christian dispensation. Associated with the Creation itself,—established, in the first instance, by the example of God,—in both which all men are equally interested,—a type, with its antitype yet unfulfilled—standing in the midst of other laws, the obligation of which must be admitted to be universally binding,—it might naturally be expected that the institution would be perpetuated in our times.

Calmet, in his remarks on Exodus xx. 8, although he attributes to the Church what he ought to have attributed to its Head, and is fettered by the distinction of human invention between what is moral and positive in Divine laws, yet says much that is to the point:—

“ Man is bound, by the law of nature, to give to God all his time, to devote to him all his being and all his

actions ; but in the necessity in which he finds himself to divide his attention among a great number of necessary occupations, to maintain life and to satisfy the laws of that society in which he is placed, God has appointed one day of the week in which he wishes that, freed from all other cares, he should apply himself more particularly to His service. Thus the law of the Sabbath determines the law of nature : and this determination or regulation of it being but of positive right, the Christian Church has had the power of transferring to the Lord's-day, on which she commemorates the resurrection of Jesus Christ, the obligation of consecrating one day in the week to the service of the Lord.”*

Most insufficient are the objections to the view of the perpetuity of the Sabbath. They may be said to rest mainly on a far-fetched conjecture—for in truth it can be called nothing more—respecting the account of the institution of the Sabbath, or day of rest, in the second chapter of Genesis ; it being asserted that it was not then appointed—or if appointed, not sanctified—till some two thousand years after, in opposition to the natural sense of the words and the order of the narra-

* “L’homme est obligé par la loi naturelle de donner à son Dieu tout son temps, de lui rapporter tout son être et toutes ses actions. Mais dans la nécessité où il se trouve de se partager dans une infinité d’occupations nécessaires, pour conserver sa vie et pour satisfaire aux loix de la société dans laquelle il se trouve engagé ; Dieu a fixé un jour de la semaine, auquel il veut que, dégagé de tout autre soin, il s’applique plus particulièrement à lui rendre ses devoirs. Ainsi la loi du Sabat fixe la loi naturelle ; et cette détermination n’étant que de droit positif, l’Eglise Chrétienne a pû transferer au dimanche, où elle honore la resurrection de J. C., l’obligation de consacrer un jour de la semaine au service du Seigneur.”—Calmet on Exodus xx. 8.

tive, which, being a history of seven successive days, leaves no room whatever for doubt or difficulty.

The following are the passages in the Epistles of St. Paul, which are frequently quoted in proof of the abrogation of the Sabbath, or day of holy rest, in the Christian dispensation; and in order to their being fully understood, so much of the context as is deemed necessary for that purpose is also added:—

“Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks.” (Rom. xiv. 1—6.)

“Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labour in vain.” (Gal. iv. 8—11.)

“And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses ; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross ; and having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days : which are a shadow of things to come ; but the body is of Christ.” (Col. ii. 13—17.)

We shall first consider what these passages cannot mean, comparing them with other statements of the same inspired Apostle. They cannot mean that no time whatever was to be observed by Christians ; for St. Paul himself thus exhorts,—“Not forsaking the assembling of ourselves together, as the manner of some is.”* Nor can it mean that no stated day was to be observed ; for it undoubtedly was the custom of the Christians, in the Apostle’s time, to meet together for public worship on the first day of the week. (See Acts xx. 7.) The Apostle himself acknowledges the existence of this arrangement, and sanctions it, by recommending the Corinthians to avail themselves of it, in order to make collections for the Saints : and he further informs us, that a similar practice prevailed in the Churches of Galatia :† we cannot suppose therefore,

* Heb. x. 25.

† 1 Corinth. xvi. 1.

for a moment, that St. Paul, writing as he does under the teaching of inspiration, would at one time blame an arrangement which at another he himself observes and sanctions. Neither can these remarks of the Apostle be directed against any command of the Decalogue ; because we find him, in the thirteenth chapter of Romans, quoting five of the Commandments of the Second Table ; and no one will be found to support the view that he omitted the others because he considered them to be abrogated ; on the contrary, their omission by our Blessed Lord, and also by St. Paul, arose from the universal admission of their obligation, concerning which no doubt whatever was entertained, and from the universal observance of them, at least outwardly. Again, the same Apostle recognises the *order* of the Commandments of the Decalogue, in the sixth chapter to the Epistle of the Ephesians, verses 1 and 2, “ Children, obey your parents in the Lord : for “ this is right. Honour thy father and mother, which “ is the *first* Commandment with promise ; that it may “ be well with thee, and that thou mayest live long on “ the earth.” So that the Apostle could not mean, in his observations in another part of his writings, to include the Fourth Commandment as one of those ordinances which Christians might disregard.

But the question now arises, What, then, do the observations of St. Paul, contained in the quotations at the head of this Chapter, mean ? It would be amply sufficient for our purpose to show that they cannot

relate to the Fourth Commandment, but still it may be well to explain what they refer to.

The conversion of the Gentiles was effected, in the first instance, through the instrumentality of Jews. They had been brought up from earliest years to the careful and scrupulous observance of the Levitical ceremonial. It enjoined, besides the seventh-day holy rest, the observance of other days and seasons peculiar to the dispensation : such were the Feast of the New Moon, which was celebrated every month (Exodus xii. 2 ; Numbers x. 10 ; xxviii. 11) ; the yearly Festivals, viz., the Passover, the Feast of Pentecost, the Feast of Tabernacles (at these great Festivals all the males were required to appear before the Lord) ; the Feast of Trumpets ; the great Day of Atonement. To these were added, in later times, the Feast of Purim, and of the Dedication of the Temple. There was then the Sabbatical year, or the sabbath of the land, which was to lie fallow every seventh year : also the Sabbath of one year's continuance, called the Jubilee, at the expiration of every forty-nine years. All were known by the general name of Sabbaths, Lev. xxv. 4. Scripture informs us that at a very early period of the Christian Church an effort was made by Jewish converts to blend the two systems together—the Law of Moses with the Gospel of Christ. Nor were the Judaizing teachers content with insisting on their own countrymen, when converted, continuing to observe the Law of Moses : they also taught the Gentiles, who had

become Christians through their instrumentality, to observe it as far as they could do, remote as they were from Jerusalem, and consequently unable to participate in the Temple-worship, its offerings and sacrifices.

The Gentile converts were but too prone to adopt many of these observances, especially those regarding days—being, in their unconverted state, in a kind of bondage with respect to lucky and unlucky days. To this no doubt St. Paul refers in the fourth chapter of his Epistle to the Galatians, when he says, addressing the Gentile converts, speaking to them in reference to their superstitions when idolaters and unconverted, “How-
“beit then, when ye knew not God, ye did service
“unto them which by nature are no gods. But now,
“after that ye have known God, or rather are known
“of God, how turn ye again to the weak and beggarly
“elements, whereunto ye desire again to be in bond-
“age? Ye observe days, and months, and times, and
“years.”

Now the great object of St. Paul, in his Epistle to the Galatians, is to counteract this erroneous teaching of his Jewish countrymen; and the same object is kept in view in his Epistles to the Romans and Colossians, particularly the latter. Amongst other errors he warns them against this also; he says that Christ having blotted out the handwriting of ordinances that was against us, and having taken it out of the way—namely, the ceremonial law, and its worship limited to one place, which formed a barrier, a middle wall of

partition, between Jew and Gentile—and having nailed it to his cross, no man should judge them with regard to meat or drink, or in respect to a feast day, or a new moon, or of “Sabbaths,” using the plural number ; and in the 22nd verse he plainly tells us that he is speaking of the commandments and doctrines of men ; not of the commandment of God, but of those ordinances of the Mosaic Law which laid down certain rules regarding food and days to be observed.

In the fourteenth chapter of the Epistle to the Romans, 5th and 6th verses, the Apostle seems to refer not so much to the peculiar observances of the Levitical dispensation, as to those scruples which weak minds, under all dispensations, entertain, attaching undue importance to things indifferent, making the observance of a day not enjoined by God, of vital moment ; perhaps insisting that Christians should keep the Jewish Saturday as well as the Lord’s-day, and limiting themselves in food to herbs only, thinking it a sin to eat meat. These passages, viewed in their proper light, and in connexion with other statements of St. Paul, are wholly inadequate to bear the weight placed upon them, and evidently have reference to the observance of days and times enjoined in the Levitical dispensation.

There is one other passage in St. Paul’s Epistles to which it would be well to refer. In the fourth chapter of Hebrews the Apostle speaks thus :—

“ Let us therefore fear, lest, a promise being left us of

entering into his rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed it do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: (Again, he limiteth a certain day, saying in David, To-day, after so long a time; as it is said, To-day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his).” (Heb. iv. 1—10.)

Some commentators explain the 9th and 10th verses as speaking of the Christian Sabbath; they think the Apostle states that a keeping of the Sabbath (*σαββατισμὸς*) is left to the people of God: and he then assigns as the cause, that Christ, when he entered into his rest, also rested from his works, as God did from his works; and they interpret the passage as meaning, that as a day was appointed to commemorate the rest of God from Creation, so there remains also to the Christian a keeping of the Sabbath to commemorate the Saviour’s rest

from the work of redemption. The expression used by the Apostle, "a keeping of the Sabbath," is certainly very remarkable, different from that which is translated rest (*κατάπαυσις*) in the preceding part, and is always used by the earliest writers of Christianity as meaning the observing the Sabbath, or day of rest.

If it be further considered that the Sabbath, or day of holy rest, is a privilege and blessing to man, it is more than probable that it would be continued in our more favoured dispensation ; if any change were made, it is not at all likely that it would be in the contraction of the time for religious worship and the rest of the mind and body from the toils and cares of life, and in diminishing the sanctions by which this valuable possession of the Church of God is secured against the attacks of human selfishness. It is well to view this question in reference to consequences. The rule, "by their fruits ye shall know them," applies to opinions as well as to persons ; and the inevitable results that would follow, were the Sabbath abrogated, of themselves constitute a reason for concluding that it is still in force. Take from it the Divine authority, and make it a mere ecclesiastical arrangement—one of expediency appealing to man's convenience, rather than one of duty appealing to his conscience—a day partly for religious worship, and partly for pleasure—or for labor, which pleasure is sure to involve—and what will follow, let those countries say in which such views are held and acted upon. Let England answer the question, where

the Divine authority of observing the day of holy rest is generally acknowledged ; and even there, with such acknowledgment, we find the love of money and of pleasure, more than of God, daily encroaching more and more upon the day of holy rest, and in a sense compelling vast numbers of our poor and overworked population to toil thereon, and in many instances depriving them of the opportunity for religious instruction ; witness the men employed in connexion with our public conveyances in the metropolis—on our railways and canals. How much worse would the state of things be, were there no acknowledgment of the duty to keep holy the Sabbath-day, as one enjoined by God on all men ; and were such proceedings carried on without the check of an opposing conscience ! Can we then suppose that an institution of such moment has been repealed—one so instrumental to man's temporal and eternal welfare ; and because a few ancient and modern writers have made an assertion concerning a passage of Scripture wholly opposed to its manifest meaning ?

But it is likewise objected, that if the Sabbath be unrepealed, it is also our duty to keep the day on which it was observed by the Jews. To this it may be replied, that change, as regards the time of its observance, was *not* an essential characteristic of the institution ; because in no two places, differing in longitude—or in truth, in no two instances, could precisely the same hours be observed ; and if the rule laid down by objectors be an impracticable one—inapplicable to any instance—it is

not a Scriptural one. Change of dispensation, too, made it not improbable that the day would be changed. "The Jews," says Lightfoot, "were prepared for the change of day, for they had been taught from infancy that the Messiah would bring in the new law, as Moses did the old—that he would not abolish the institutions of Moses, but carry them further, and render them more glorious. There was no dispute about the observance of the Lord's-day, on their part; but the question with them was, whether the Jewish Saturday should not also be kept holy."* There certainly was an unsuitableness in the seventh day as a day of spiritual rejoicing for Christians—being the day on which their Lord, and with him all their expectations and hopes, lay buried in the grave.

The transition from the Jewish to the Christian dispensation, was, in some respects, gradual, especially while the Temple and its worship continued. The open and public announcement of the change of day was inexpedient as regards the unconverted Jews, to whom it would have given great offence; and with respect to the heathen, to have insisted openly, as a prominent subject of preaching, upon the first day in every week being a day of rest, would have arrayed against the Christian faith a vast and influential party—namely, the owners of slaves, of which class many were converts to Christianity. It would have led to a positive prohibition, both on the part of these owners, and also of

* Lightfoot on 1 Epist. ad Corinth. cap. xvi., v. 2.

the Imperial Government, against the first day of the week being in any degree—as compared with other days—one of rest. As soon as men became converts, the importance of the observance of the day was explained to them. The keeping of it implied a knowledge and profession of Christianity; and to such as were prepared to make that profession, was it communicated. The observance of a weekly day of rest is an arrangement which, in order to carry it out, requires the concurrence of society generally—the consent of those with whom we may be connected in the relations of life, and even the protection of human laws. Were all these opposed, it could not have been observed by the Christian community of the Roman Empire; and there can be no doubt that Jew and Gentile would be hostile to it, had it been made a public and prominent topic of announcement to the world generally.

But if we inquire into the facts of the case as made known to us in the Scriptures and the writings of the early Christians, we shall be led to the conclusion that the first day of the week, or Lord's-day, was the Sabbath-day, or day of holy rest of the Christian dispensation.

All are agreed that the seventh day was no longer to be the Sabbath of Christ's Church; and that there was to be no Sabbath at all, that one of the Commandments of the Decalogue, even the fourth, was to be annulled, we nowhere read; on the contrary, we find the Scriptures recognise, not only the Decalogue, but even the order of the Commandments. St.

Paul says, "Honour thy father and mother, which is the first commandment with promise." (Ephes. vi. 2.) St. Paul also, in the thirteenth chapter of Romans, enumerates the other five commandments of the Second Table, verse 9: "For this, Thou shalt not commit adultery, "Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if "there be any other Commandment [or whatever other "commandment there is], it is [briefly comprehended "in this saying, Thou shalt love thy neighbour as thy-"self." The same Apostle also tells us, in Hebrews, the fourth chapter and 9th verse, "that there remaineth therefore a rest," or *a keeping of the Sabbath*, "to the people of God." The question then is, on what day was the Sabbath to be kept?

It is manifest from the Scriptures of the New Testament, that, after the resurrection of our Blessed Lord, his disciples were in the habit of assembling on the first day of the week for religious worship.* Thus, St. Paul, on his visit to Troas, as related in the twentieth chapter of the Acts (7th and following verses), when the disciples were assembled, as it would appear from the words in the original, in *ordinary* course,† "to break bread, Paul preached to them." He seems not to have summoned them specially for the purpose, but to have availed himself of the opportunity; for we are

* Luke xxiv. 33; John xx. 19 and 26; Acts ii. 1. (The day of Pentecost in this year fell on the first day of the week.)

† Ἐν δὲ τῇ μιᾷ τῶν σαββάτων, συνηγμένων τῶν μαθητῶν κλάσαι ἄρτον.

told, in the sixth verse, that he had been in Troas the previous six days, including the Jewish Sabbath, without any mention of the public assembling of the Christians during that time.

It is true the Apostles also attended the Jewish worship on the Saturday, when they often availed themselves of the occasion to preach the Gospel to their assembled countrymen, this affording them the best opportunity for doing so. Besides, we find (see Acts xxi.) that whilst the Temple worship continued, there was a considerable degree of conformity on the part of the converted Jews to its requirements.

In the sixteenth chapter of the 1st Corinthians, the Apostle Paul, writing concerning the collections for the Saints, enjoins that upon the first day of the week every one should lay by him in store as God had prospered him; and he also informs us, that he had given similar orders to the Churches of Galatia.

Antiquity amply corroborates the fact, that the first day of the week was the day on which were held the public religious assemblies of the Christians.

The inquiry is then naturally suggested, why was the first day chosen for the purpose? The comparative unfitness of the seventh day as a day of spiritual rejoicing for the Christian Church, has been before mentioned; and in the same degree the first day seemed suitable. It commemorated the most glorious and important event in the history of God's Church; transcending all others since the Creation—the resurrection of the Lord

Jesus Christ, by which the redemption of man was secured and confirmed; God's seal was set to the truth of Christ's passion, the efficacy of his atonement and the prevalence of his mediation certified, and an earnest given of the resurrection to eternal life of his believing people; the appearance of the Saviour to his disciples on two successive first days of the week,* after His resurrection, seemed to intimate that the day was thenceforth to be observed; which, of itself, in consequence of its associations, became, as a matter of course, the great rejoicing day with Christ's followers. There are recorded five appearances of our Blessed Lord on the day he arose: to Mary Magdalene in the morning (Mark xvi. 9); to the women (Matt. xxviii. 9, 10); to the two disciples (Luke xxiv. 18); to Peter (Luke xxiv. 33); and to the eleven (Mark xvi. 14); excepting Thomas (John xx. 24). He again appeared the following first day (John xx. 26). No other day is denominated on which our Lord appeared, except the first day. It was likewise in keeping with Divine arrangement, and with ancient practice, to regard, as a day to be devoted specially to God, in recurring years throughout all generations, that on which any event of unusual importance to the Church of God occurred, such as the Passover, and the dedication of the Temple. Further,

* The words in the Greek for the "first day of the week" are, ἡ μία τῶν σαββάτων, or "the first ('day' being understood) of the Sabbaths." "Sabbaths," in the plural number, was synonymous with "week."

the day of Pentecost fell on the first day of the week, so that all these associations of the day must of themselves have led the followers of the Saviour to observe it. In the Christian dispensation, old things had passed away, all things had become new; yet in such a sense that nothing which pertained to the glory of God and the good of man was done away with; but rather so much increased and enlarged with privilege and blessing, as to be new compared with what it had been.

The first day of the week was also called the Lord's-day; Rev. i. 10, "I was in the spirit on the Lord's-day," says St. John.* That the first day of the week is meant appears from the fact, that the expression was used in this sense by all the Fathers and Councils, from the time of the Apostles. Dr. White, Bishop of Ely, says on this point—"That the day, thus styled by St. John "the Lord's day, was the Sunday, appears by the "Fathers, of whom some lived in the Apostles' times, "and some immediately after; and all these, with a "general and common vote, make the Lord's day in "the Revelation to be Sunday." (Treatise on the Sabbath-day, page 199.) And again he says, "It is "constantly thus named in all the Fathers, in the "Councils, in imperial laws and edicts, in histories, "and in all manner of treatises."

The expression used by St. John in this passage to designate the day, is used only on one other occasion,

* Ἐγενόμην ἐν Πνεύματι ἐν τῇ κυριακῇ ἡμέρᾳ.

and in only one other connexion in Scripture,—in 1 Cor. xi. 20, where St. Paul censures some members of the Church at Corinth for their abuse of the Lord's Supper, converting it into an occasion of eating and drinking, even to excess: in this passage he draws a distinction between their own supper and the Lord's Supper, and this distinction is most forcibly conveyed by the epithet *κυριακὸν*, implying a peculiar property of the Lord in the Supper, and an appropriation of the Supper to the Lord, borne out by the context. A like conclusion is justified by the use of this remarkable adjective in connexion with the first day of the week—that it, too, is to be distinguished from ordinary days by the special claim the Lord lays to it as His own day, to be wholly appropriated by His Church to His service—and to be used in no degree, not absolutely necessary, for ordinary or common purposes. Nor should we be straining the force of this expression too much, were we to assert that it conveys to us an intimation that as the Lord's Supper, *κυριακὸν δεῖπνον*, was of the Lord's own appointment, so is also *κυριακή ἡμέρα*, the Lord's day.

It is a word taught us by the Holy Ghost, which clearly conveys to the mind a divine authority of the Lord Jesus for the observance of the day. The expression was subsequently used in the early Christian Church in connexion with such things as were specially the Lord's—such as the Lord's Prayer—the Lord's Table—the Lord's House.

CHAPTER XI.

THE LORD'S-DAY, OR CHRISTIAN SABBATH, IN THE
FIRST FOUR CENTURIES.

It is very important to ascertain the opinions entertained respecting the Lord's-day by the early Christians in the first four centuries ; not so much with a view of constituting them authorities—for, in considering this subject, we must call no man master, but look only to the word of God—as for the purpose of ascertaining what their practice was, which certainly must have been that of the Apostles. Later Fathers are not quoted ; for with regard to writers after the fourth century, their opinion is not of more importance than that of modern divines. The Fathers of the first four centuries declare the views and practice from the Apostolic times ; and subsequent authorities cannot add to the force of their testimony.

The writings of Christians, then, from the time of the Apostles to the end of the fourth century, warrant the following conclusions, as will appear from the

perusal of the extracts from their works, given in this chapter:—

That the first day of the week, the day on which the resurrection of our Blessed Lord took place, was commonly called the Lord's-day, *ἡ κυρίακη ἡμέρα*, the same expression as is used by St. John in Revelation i. 10.

That it was the day of public worship of the Christian Church.

That it possessed, in the estimation of the Christian Church, a decided pre-eminence over the seventh day, or Jewish Sabbath.

That it was a day of cessation from the ordinary business of life, and was considered as taking the place of the Jewish Sabbath, as a Sabbath or day of rest, though far more exalted.

That the first day of the week was called the Lord's-day, the expression used by St. John (Rev. i. 10), will appear from the frequent use of it in the original; this is a point beyond all doubt or dispute, and proofs of it might be multiplied. It was also sometimes called the eighth day,—the day of bread,—Sunday; but Sunday was used more rarely, and as an accommodation to the heathen when they were addressed; it being also supposed by those who employed it, that there was a certain propriety in the expression as descriptive of the Sun of Righteousness, who had on that day risen on the world. This was not, however, the name preferred for use by Christians, as is intimated in one of the laws of the younger

Valentinian, where, speaking of Sunday, the observation is added, “which our ancestors correctly called the Lord’s-day.” *

St. Augustin also expresses his disapproval of Christians calling the days of the week by the names of heathen gods. He says, “They are so called by the Pagans, and by many Christians; but we disapprove of it, and it would be well if they were to reform in this respect, and not to call them thus.” †

The word Sabbath was not applied to the Lord’s-day, but continued to be appropriated to the seventh day, without, however, conveying to the mind of Christians that it was the day of rest. When they used the word “Sabbath” they had in mind the seventh day, with the idea of the ceremonial observance of it as enjoined under the Law, or as encumbered with the foolish and frivolous traditions of the Pharisees,—or as a day of sloth and idleness, in which way it was spent by many of the Jews. It is important to keep this distinction in view in reading the writings of the early Fathers; for otherwise, if it be lost sight of, a very erroneous conclusion may be drawn. This use of the word Sabbath is illustrated in the quotations which follow. It would have been impossible, in this age, to have applied it

* “Solis die, quem dominicum rite dixêre majores, omnium omnino litium, negotiorum, conventionum quiescat intentio.” Cod. Theod. Leg. 3, quoted by Bingham, Antiquities, book xx. c. 2.

† “Dicitur a paganis et a multis Christianis; sed nollemus; atque utinam corrigant et non dicant sic.” (S. August. Episcop. in Psalmum xciii.)

intelligibly to the Christian day of rest, it was so generally appropriated, by common usage, to designate the seventh day. Some modern divines hold that, because the early Fathers did not call the Christian day of rest the Sabbath, therefore the Church in the present day should not,—not reflecting that the early Church did not do so, from the peculiar but accidental and temporary difficulty to which reference has been made; but now that this cause no longer exists, the Jewish element having lost its influence, the Church has a right to claim not only the privilege of the day of rest, but also the name.

That it was the day of public worship of the Christian Church, will be also universally admitted by every one conversant with the early writers of Christianity. We read in the Epistle called by the name of Barnabas, which was written in the first century; “That
“ Christians observed the eighth day as one of glad-
“ ness, because on it Jesus rose from the dead, and
“ after he had shewn himself to his followers, ascended
“ into heaven.”*

The so-called Apostolic Constitutions, (the antiquity of which is undoubtedly great, supposed to date from the second century,) enjoin on Christians not to fail to assemble on the day of the resurrection, the Lord’s-day.†

* Δὶδ καὶ ἄγομεν τὴν ἡμέραν τὴν ὀγδόην εἰς εὐφροσύνην ἐν ᾗ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν καὶ φανερωθεὶς ἀνέβη εἰς τοὺς οὐρανοὺς.—Epist. Barnab. Catholic., page 44.

† Τὴν ἀναστάσιμον τοῦ Κυρίου ἡμέραν, τὴν κυριακὴν φάμεν συνέρχαισθε ἀδιαλείπτως.—Constitutiones Apostolicæ, lib. sept., cap. 30.

They speak to the same effect in the thirty-seventh chapter, in which they say that, “celebrating the feast of the resurrection on the Lord’s-day, we rejoice on account of Him who conquered death, and brought life and immortality to life.” *

In the treatise called by the name of “Athanasius, concerning the Sabbath and Circumcision,” it is said, that “the Sabbath, or Saturday, was the end of the former Creation; but that the Lord’s-day was the beginning of the second, in which God renewed and restored every thing: as, therefore, he then commanded us to observe the Sabbath-day, or Saturday, in memory of the completion of former things; so now we honour the Lord’s-day in memory of the beginning of a second restoration.” †

Justin Martyr, in his Apology addressed to the Emperor Antoninus Pius, in behalf of the Christians, written in the second century, thus describes their public assemblies:—

“On the day called Sunday an assembly takes place of all who dwell in the cities and the country, and the records of the Apostles, and the writings of the Prophets, are read.

* Διὸ καὶ τὴν ἀναστάσιμον ἑορτὴν πανηγυρίζοντες τῇ κυριακῇ καίρομεν ἐπὶ τῷ νικῆσαντι μὲν τὸν θάνατον, φοτίσαντι δὲ ζῶν καὶ ἀφθαρσίαν.—*Constitutiones Apostolicæ*, lib. sept. cap. 37.

† Τέλος μὲν οὖν τῆς προτέρας κτίσεως ἦν τὸ σάββατον, ἀρχὴ δὲ τῆς δευτέρας, ἡ κυριακὴ, ἐν ᾗ τὴν παλαιὰν ἀνενέωσατο καὶ ἀνακαίνισεν ὥσπερ οὖν ἐνετείλατο φυλάττειν πρότερον τοῦ σαββάτου τὴν ἡμέραν, μνήμην οὖσαν τοῦ τέλους τῶν προτέρων, οὕτως τὴν κυριακὴν τιμῶμεν μνήμην οὖσαν ἀρχῆς δευτέρας ἀνακτίσεως.—*Athanasius de Sabbato et Circumcisione*, p. 17. Paris, 1698.

Then when the reader ceases, the president, in an address, urges and exhorts to an imitation of these good things read. Then we stand up all together, and pray ; and, as was said before, when prayer is ended, bread and wine and water are brought, when the president in the same way offers up prayer and blesses them with all fervency, the people responding, and saying, Amen ; and then takes place a distribution to and receiving by each, of those things which have been blessed, and they are likewise sent by the deacons to those who are not present. Then the rich, and those who wish, at their discretion, each gives what he thinks proper ; and that which is collected is delivered to the president, and he relieves with it orphans and widows ; and those who are in want, owing to illness or any other cause ; and likewise to those in bonds, and travellers, being strangers, and in a word, to all needing it, a portion is given : but on the Sunday, we all assemble in common, since it is the first day on which God, dispersing darkness and chaos, made the world ; and Jesus Christ our Saviour on that day arose from the dead ; for on the day before the Saturday, they crucified him ; and on the day after the Saturday, which is the Sunday, having shown himself to his apostles and disciples, he taught them these things, which we deliver for your observance.”*

* Καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ, πάντων κατὰ πόλεις ἢ ἀγροῦς μερόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκειται μέχρι ἐγχωρεῖ. Εἰτα παυσάμενου τοῦ ἀναγινώσκοντος, ὁ προεστὼς διὰ λόγου τὴν νοουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. ἔπειτα ἀνιστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν. Καὶ ὡς προέφημεν, παυσάμενων ἡμῶν τῆς εὐχῆς, ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προεστὼς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ ἀμήν, καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστω

Eusebius, in his Commentary on the Fifty-eighth Psalm, 17th verse, expresses himself to the same effect:—"He prophetically signifies by this the worship rendered to his Church from early dawn every day of the resurrection, throughout the entire world."*

Pliny, in his well-known Letter to Trajan, written in the first century, thus describes the public worship of the Christians, from information which he had obtained from some Christians who had apostatized:—

"They affirmed that this was the whole of their fault, or their error: that they had been accustomed to assemble on a stated day, before dawn, and, one with another to sing hymns to Christ as to God; and to bind themselves by an oath not to commit any crime—not to steal or rob, or commit adultery, or break their faith, nor, when

γίνεται, καὶ τοῖς οὐ παροῦσι διὰ τῶν διάκονων πέμπεται. Οἱ εὐποροῦντες δὲ, καὶ βουλόμενοι κατὰ πρωαίρεσιν, ἐκάστος τὴν ἑαυτοῦ θούλῃ βούλεται δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ προεστῶτι ἀνατίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς καὶ χήραις καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις; καὶ τοῖς ἐν δεσμοῖς οὔσι, καὶ τοῖς παρεπιδήμοις, οὔσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν χρεῖα οὔσι κηδεμὼν γίνεται. Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ᾗ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας, κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη. Τῇ γὰρ πρὸ τῆς κρονικῆς ἐσταύρωσαν αὐτὸν, καὶ τῇ, μετὰ τὴν κρονικὴν, ἥτις ἐστὶν ἡλίου ἡμέρα, φανεῖς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδαξε ταῦτα ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῖν ἀνεδώκαμεν.—Sancti Justini Philosophi et Martyris Apologia Prima pro Christianis ad Antoninum Pium, p. 158, par. 67. Editio Jenæ, 1841.

* Σημαίνει δὲ διὰ τούτου προφητικῶς τὴν κατ' ὄρθρον καὶ καθ' ἐκάστην πρωίαν τῆς ἀναστασίμου ἡμέρας καθ' ὅλης οἰκουμένης ἐν τῇ ἐκκλησίᾳ αὐτοῦ, συντετελεσμένην λατρείαν.—Eusebii Comment. in Psalm. lvi. 17. (xlix. 16, of our version), page 272.

called upon, deny what had been intrusted to them: when they had done, their habit was to separate; but to assemble again to partake of a feast in common, but of a harmless character." *

In this description we can discover that even in a period of persecution the Christians assembled, and that twice on the Lord's-day.

That the Lord's-day occupied a decided pre-eminence over all other days, is also manifest from the writings of the Christians of the first four centuries. In the Epistle to the Magnesians, attributed to Ignatius, we read, that "Christians should no longer observe the Sabbath or Saturday after a Jewish manner, and rejoicing in sloth; for he that will not work neither let him eat; for the Scriptures say that in the sweat of thy brow shalt thou eat thy bread: but let each spend the Saturday in a spiritual manner, in the study of the Law, not in idleness of body," &c. &c. But, he proceeds, "After the Saturday is spent, let every lover of Christ observe as a sacred festival the Lord's-day—the resurrection day, the queen and chief of all days." †

* "Adfirmabant autem, hanc fuisse summam vel culpæ suæ, vel erroris, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo dicere secum invicem; seque sacramento non in scelus aliquod abstringere, sed ne furta, ne latrocinia, ne adulteria committerent, ne fidem fallerent, ne depositum appellati abnegarent; quibus peractis morem sibi discedendi fuisse, rursusque coëundi ad capiendum cibum, promiscuum tamen, et innoxium." — C. Plin. lib. x. Epist. 97.

† Μηκέτι οὖν σαββατίζωμεν Ἰουδαϊκῶς καὶ ἀργίῃς χαίροντες· ὁ μὴ

In the difference of opinion which arose in the second century respecting the celebration of Easter, Irenæus, Bishop of Lyons, expressing the opinions of his brother bishops of Gaul, decided, that the mystery of our Lord's resurrection ought to be observed on the Lord's-day.*

In the Constitutions of the Apostles, we find passages to the same effect, proving that a pre-eminence far above all other days, including the Jewish Saturday, was given by the primitive Christians to the Lord's-day. After enumerating the joyous associations connected with the Jewish Sabbath, they say of the Lord's-day—"All which the Lord's-day excels as exhibiting
 " Him who is the Mediator: the Supreme Provider—
 " the Lawgiver—the Author of the Resurrection—the
 " first-born of every creature—the God—Word—and
 " Man: Him born of Mary: alone supernaturally be-
 " gotten: Him who lived in perfect holiness: who was
 " crucified under Pontius Pilate, and died, and rose
 " again from the dead. Thus the Lord's-day en-
 " courages us to praise Thee, O Lord, above all."†

Athanasius, commenting on the Hundred and se-

ἐργαζόμενος γὰρ, μὴ εσθιέτω· ἐν ἰδρῶτι γὰρ τοῦ προσώπου σου φάγη τὸν ἄρτον σου, φασὶ τὰ λόγια· ἀλλ' ἕκαστος ὑμῶν σαββατιζέτω πνευματικῶς, μελέτη νόμου χαίρων, οὐ σώματος ἀνέσει. . . . But he proceeds: *μετὰ τὸ σαββατίσαι ἑορταζέτω πᾶς φιλόχριστος τὴν κυριακὴν, τὴν ἀναστάσιμον, τὴν βασιλίδα, τὴν ὑπατον πασῶν τῶν ἡμερῶν.*—Epist. Ignat. ad Magnes. paragraph 9.

* Παρίσταται μὲν τὸ δεῖν ἐν μόνῃ τῇ τῆς κυριακῆς ἡμέρα, τὸ τῆς τοῦ Κυρίου ἀναστάσεως ἐπιτελεῖσθαι μυστήριον. Eusebii Ecclesiast. Hist., lib. 5, c. 24, sec. 2.

† Ὁν πάντων ἡ κυριακὴ προύχουσα· αὐτὸν μεσίτην, τὸν προνοητὴν,

venteenth Psalm, says of verse 24—" 'This is the day
 " which the Lord hath made.' What other day can
 " this be than the day of the resurrection of our
 " Lord? What other day but that of the salvation of
 " all nations, on which the stone which the builders
 " rejected became the head of the corner? But the
 " word points to the day of the resurrection of our
 " Saviour, and to its name, which is, confessedly, the
 " Lord's-day." *

Melito, Bishop of Sardis, wrote a book concerning the Lord's-day about the year 180. It is not extant; but the fact of a work being specially written on the subject, shows that a considerable degree of importance was attached to it.

It now only remains to be shewn, that in the first four centuries the Lord's-day was a Sabbath, or day of rest from ordinary business; taking the place of the Jewish Saturday, which ceased to be a day of rest to Christians, although it was observed by many as a holy day; this should not cause surprise, when we consider

τὸν νομοθέτην τὸν ἀναστάσεως αἷτιον, τὸν προτότοκον πάσεως κτίσεως τὸν θεὸν λόγον, καὶ ἄνθρωπον, τὸν ἐκ Μαρίας γενεθέντα, μόνον δίχα ἀνδρὸς, τὸν πολιτευσάμενον ὁσίως, τὸν σταυρωθέντα ἐπὶ Ποντίου Πιλάτου, καὶ ἀποθανόντα, καὶ ἀναστάντα ἐκ νεκρῶν ἀποδείκνυσαι. Ὡς κυριακὴ πορακελεύεται, σοὶ δέσποτα, τὴν ὑπὲρ πάντων εὐχαριστίαν προσφέρειν. Lib. 7. Ch. 37.

* Αὕτη ἡμέρα ἦν ἐποίησεν ὁ κύριος· καὶ τίς ἂν εἴη ἢ ἡ ἀναστάσιμος τοῦ Κυρίου ἡμέρα; ποία δὲ αὕτη ἡμέρα, ἀλλ' ἢ ἡ Σωτήριος τῶν ἐθνῶν ἀπάντων, καθ' ἣν ὁ ἀποβληθεὶς λίθος γέγονεν εἰς κεφαλὴν γωνίας· σημαίνει δὲ ὁ λόγος τὴν ἀναστάσιμον τοῦ σωτῆρος ἡμῶν, τὴν γε ἐπάνυμνον αὐτοῦ γενομένην, δηλαδὴ, κυριακὴν.—Athanasius in Psalm. 117. (118 of our version).

the antient associations of the day, and the reverence with which the Jewish converts had from infancy been taught to regard the seventh day.

In the Epistle of Ignatius to the Magnesians, we read that, “If there were any who, having been brought up
“in the old state of things, had attained to newness of
“hope, let them no longer keep the Sabbath, (or Satur-
“day,) but let them live a life conformed to the Lord’s-
“day, in which also our life arose.” *

In the Homily De Semente, called by the name of Athanasius, and the date of which is supposed to be as early as the fourth century, we have it distinctly stated, “that the Lord transferred the Sabbath to the Lord’s-day.” This Homily was not really the production of Athanasius; still it is a proof of the opinions prevailing at the time it was written.†

Other testimonies to the same effect might be extracted from the early writers on Christianity, from which one or two will be quoted, illustrating the assertions made at the commencement of this chapter. Origen, who lived in the third century, says,—

“If, therefore, you cease from all secular works, and attend to no worldly business, but devote your leisure from them, to spiritual exercises—assemble in the congrega-

* Εἰ οὖν οἱ ἐν παλαιοῖς πράγμασι ἀναστραφέντες εἰς καινότητα ἐλπίδος ἦλυθον, μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες ἐν ἡ καὶ ζωῇ ἡμῶν ἀνέτειλεν δι’ αὐτοῦ.—Ignat. Epist. ad Magn. vol. 2, par. 9, page 107.

† Μετέθηκε δὲ ὁ κύριος τὴν τοῦ σαββάτου ἡμέραν εἰς κυριακὴν. Athanas. de Semente.

tion—listen attentively to Divine readings and discourses, and have your thoughts on heavenly things—be anxious about future hopes—have Judgment to come before your eyes—not regard present and visible things, but things unseen and future—this is the keeping of the Christian Sabbath.”*

The 37th Constitution of the Apostles contains a Treatise on the Ten Commandments. It speaks thus of the Fourth Command :—

“Learn to know the more excellent creation of God, which had its origin through Christ, and you will keep the Sabbath for the sake of Him who ceased indeed to create, but ceased not to exercise His providence—a Sabbath occupied in learning God’s law, not consisting in merely abstaining from using the hands.”†

The writer evidently speaks of the Christian as taking the place of the Jewish Sabbath, and explains how it should be observed. Although this book improperly assumes to be the composition of the Apostles, and is of a later age ; yet its antiquity is great, probably

* “Si ergo desinas ab omnibus sæcularibus operibus, et nihil mundanum geras, sed spiritualibus operibus vaces, ad Ecclesiam convenias, lectionibus divinis et tractatibus aurem præbeas, et cœlestibus cogites, de futura spe solitudinem geras, venturum Judicium præ oculis habeas, nōn respicias ad præsentia et visibilia, sed ad invisibilia et futura, hæc est observatio Sabbati Christiani.” (Orig. Hom. 23 in Numer. par. 4, vol. 2. Paris, 1733.)

† Γίνωσκε δεμιουργίαν Θεοῦ διάφορον ἀρχὴν λαβοῦσαν, διὰ Χριστοῦ, καὶ σαββατιεῖς διὰ τὸν παυσάμενον μὲν τοῦ ποιεῖν, οὐ παυσάμενον δὲ τοῦ προνοεῖν, σαββατισμὸν μελέτης νόμου οὐ χειρῶν ἀργίαν. 37 Const. Apostol. cap. 36.

the second century; and it is an evidence of the views of this subject entertained at that early period.

We here insert the very important and conclusive testimony of Eusebius confirmatory of the various points proposed to be proved, being an extract from his Commentary on the Ninety-first Psalm,—the Ninety-second of our Version :—

“The Word through the new covenant, changed and transferred the feast of the Sabbath to the rising of the Sun, and gave to us the image of the true rest—the day of salvation—the Lord’s-day—even the first day of light—in which the Saviour of the world, after all his exploits among men, obtained the victory over death, and passed beyond the gates of heaven; having accomplished a work, excelling the six days’ work of creation, he took possession of the Divine Sabbath, and the thrice happy rest of the Father, who said to him, ‘Sit thou on my right hand, until I make thine enemies thy footstool.’ In which, being the day of light, the first day, and the day of the true Sun, we assemble together and celebrate holy and spiritual Sabbaths, even we who, through him, have been redeemed from among the Gentiles throughout the entire world,—we perform those things which were enjoined on the priests to do on the Saturday; for we offer up spiritual sacrifices and offerings—which are called offerings of praise, and sacrifices of thanksgiving; and we send up incense of a sweet odour, concerning which it is said, ‘Let my prayer be as incense before thee.’ We likewise offer the shew-bread, reviving the remembrance of salvation, and the blood of sprinkling of the Lamb of God that taketh away the sin of the world, the purification of your souls; also we light the

lamps of the knowledge of the presence of God. We are emulous in doing with earnestness on that same day those things written in the Psalm, in those same words and acts, confessing to the Lord, and singing praises to the name of the Most High; at the early dawn, with the rising of the sun, we proclaim the mercy of God towards us, and his truth by night, exhibiting a sober and pure conversation; and every thing, which it was usual to do on the Saturday, these we have transferred to the Lord's-day, as being more suited to the Lord than it, and being the chief day, the first, and more honorable than the Jewish Sabbath; for on this day, at the creation of the world, God said, 'Let there be light,' and there was light; and on it the Sun of righteousness arose upon our souls. For this cause it has been delivered to us to assemble on this day.'*

And after stating that Confession is the first act in the public worship of Christians, and that it is fitting

* Διὰ τῆς καινῆς διαθήκης λόγος μετήγαγε καὶ μετατέθεικε τὴν τοῦ σαββάτου ἑορτὴν ἐπὶ τὴν τοῦ φωτὸς ἀνατολὴν, καὶ παρέδωκεν ἡμῖν ἀληθινῆς ἀναπαύσεως εἰκόνα, τὴν σωτηρίαν καὶ κυριακὴν καὶ πρώτην τοῦ φωτὸς ἡμέραν καθ' ἣν ὁ Σωτὴρ τοῦ κόσμου μετὰ πάσας αὐτοῦ τὰς ἐν ἀνθρώποις πράξεις τὴν κατὰ τοῦ θανάτου νίκην ἀράμενος τὰς οὐρανίους πύλας ὑπερέβαινε, ὑπὲρ τὴν ἑξαήμερον, κοσμοποιᾶν γιγνόμενος, τό τε θεοπρεπὲς σάββατον καὶ τὴν τρισμακαρίαν ἀνάπαισιν ὑπολαμβάνων, τοῦ πατρὸς εἰρηκότος αὐτῷ καθου ἐκ δεξίων μου, ἕως ἄν θῶ τοῖς ἐχθροῖς σου ὑποπόδιον τῶν ποδῶν σου, ἐν ᾗ φωτὸς οὕσῃ καὶ πρώτη καὶ τοῦ ἀληθοῦς ἡλίου ἡμέρα, καὶ ἡμεῖς αὐτοὶ συνέρχομενοι διὰ μέσον ἑξ ἡμερῶν, ἅγια τε σάββατα καὶ πνευματικά ἑορτάζοντες οἱ ἐξ ἔθνων δι' αὐτοῦ λελυτρωμένοι καθ' ὅλης τῆς οἰκουμένης. Τὰ τῷ σαββάτῳ πράττειν τοῖς ἱερεῦσι νενομοθετημένα κατὰ τὸν πνευματικὸν νόμον ἐπιτελοῦμεν. θυσίας τε γὰρ καὶ ἀναφορὰς ποιούμεθα πνευματικάς, τὰς καλουμένας θυσίας αἰνέσεως, καὶ θυσίας ἀλαλαγμοῦ, τὸ τε θυμίαμα τὸ εὐωδὲς ἀναπέμπομεν, περὶ οὗ εἰρηται, γεννηθῆτω ἡ προσευχή μου ὡς θυμίαμα ενώπιόν σου. ἀλλὰ καὶ τοὺς ἄρτους τῆς προθέσεως προσφέρο-

to confess only to God, who searches the heart, he proceeds to say, that they then praise and thank God. "Assembling together every where throughout the world on the Lord's-day, we offer up our praises to him in his churches."* Then, after praises, he says, "that the mind being prepared, they instructed others in the mercy of God."

But it is important to inquire, besides opinions of individual Fathers, whether there is any authoritative statement on record intimating the view of the early Church generally in favor of the Lord's-day being the Sabbath or day of rest of our dispensation?

There is one such statement of a deliberative assembly of very great weight, decisive on this point, and which far more convincingly than the opinions of

μεν, τὴν σωτηρίον μνημὴν ἀναζωπυροῦντες, τό, τε τοῦ βαντισμοῦ αἶμα, τοῦ ἁμνοῦ τοῦ Θεοῦ, τοῦ περιελόντες τὴν ἁμαρτίαν τοῦ κόσμου, καθάρσιον τῶν ὑμετέρων ψυχῶν ποιούμεθα τε τὰ φωτα τῆς γνώσεως προσώπου τοῦ Θεοῦ ἔξαπτομενα. Ἀλλὰ καὶ τὰ ἐν τῷ μετὰ χεῖρας ψαλμῷ φιλοτίμως ἐκτέλειν κατὰ τὴν αὐτὴν ἡμέραν σπουδάζομεν, ἔργοις τούτοις καὶ λόγοις ἐξομολογούμενοι κυρίῳ καὶ ψάλλοντες τῷ ὀνοματὶ τοῦ ὑψίστου. ὀρθρον τε πρὸς αὐταῖς ἀνατολαῖς τοῦ ἡμετέρου φωτὸς τὸ γενόμενον ἔλεος ἐφ' ἡμᾶς τοῦ Θεοῦ διαγγέλλαντες, καὶ τὴν ἀληθείαν αὐτοῦ κατὰ τὰς νύκτας διὰ σῶφρονος καὶ ἀγνῆς ἀναστροφῆς, ἐνδεικνύμενοι, καὶ πάντα δὴ ὅσα ἄλλα ἐχρῆν ἐν σαββάτῳ τέλειν, ταῦτα ἡμεῖς ἐν τῇ κυριακῇ μετατεθεικαμεν, ὡς ἂν κυριωτέρας οὔσης αὐτῆς, καὶ ἡγουμένης, καὶ πρώτης, καὶ τοῦ Ἰουδαϊκοῦ σαββάτου τιμιωτέρας· κατὰ ταύτην γὰρ ἐν τῇ κοσμοποιίᾳ εἰρηκότος τοῦ Θεοῦ, γεννηθῆτω φῶς καὶ ἐγενέτο φῶς· καὶ κατ' αὐτὴν, ταῖς ἡμετέrais ψυχαῖς ὁ τῆς δικαιοσύνης ἀνατέταλκεν ἡλῖος· διὸ δὴ καὶ ἡμῖν συνέρχεσθαι κατὰ ταύτην παραδεδόται.

* Εἰκότως κατὰ τὴν κυριακὴν ἡμέραν, καὶ τὰς εὐχαριστίας ἡμῶν ἀποδίδομεν τῷ κυρίῳ, πανταχοῦ τῆς οἰκουμένης ἐν ταῖς ἐκκλησίαις αὐτοῦ συνερχομενοι.—Euseb. Comment. in Psalm. 91. Montfaucon, 1607.

individuals shews the views entertained on this subject in the first four centuries. The statement referred to is that of the Council of Laodicea, which was held, some suppose, in A.D. 318, before the first Nicene Council; others about the year 367. It is a Council of considerable authority, whose sixtieth Canon is very important, as containing a list of the Canonical Scriptures similar to that of the Church of England, with the exception of Revelation.

This Council in its twenty-ninth Canon, plainly enjoins on Christians, “not to imitate or act like the Jews, “in resting on the Sabbath, or (Saturday,) but to labor “on that day; and, honouring the Lord’s-day in preference to it, to rest from labor thereon, if they “were able, as became Christians. But if they should “be found judaizing, let them be anathema from “Christ.”* This Canon is subjoined in full in the note. The expression, “if they were able,” no doubt referred to the compulsion that many Christian slaves were under to work on the Lord’s-day.

With such a canon, it is matter of surprise how any can deny that the Christians of those days regarded the Lord’s-day as the Christian Sabbath or day of rest.

Thirty-two Bishops from various regions of Asia,

* Κθ'. "Οτι οὐ δεῖ Χριστιανοὺς ἰουδαΐζειν, καὶ ἐν τῷ Σαββάτῳ σχολάζειν, ἀλλὰ ἐργάζεσθαι αὐτοὺς ἐν τῇ αὐτῇ ἡμέρᾳ· τὴν δὲ Κυριακὴν προτιμῶντας, εἴγε δύναιντο, σχολάζειν ὡς Χριστιανοί. Εἰ δὲ εὐρεθεῖεν ἰουδαῖσται, ἔστωσαν ἀνάθεμα παρὰ Χριστοῦ. Conciliorum Omn Gener. et Provinc. Collectio Regia. Paris, 1644.

assembled at this Council, and who can gainsay the conclusion, that they must have expressed the view of this subject then and for ages previously entertained by the Church ?

We have here undoubted and authoritative evidence that the Lord's-day was the day of holy rest of Christians, and the substitute for the seventh day of the Jewish dispensation, which had ceased to be the Sabbath or rest-day of the Church of God.

Another remarkable and authoritative testimony to the same effect, in the fourth century, is the law of Constantine the Great, which prohibited all ordinary labor on the first day of the week, except agricultural works, which, however, erroneously, he deemed works of mercy.

It cannot for a moment be supposed, that the view expressed by the Bishops assembled at the Council of Laodicea, regarding the Saturday and the Lord's-day, was then for the first time broached ; doubtless it was the public and deliberate expression of opinions held universally in the Church, and handed down from the Apostles. From it we see that the Saturday was abrogated, as the day of rest ; that Christians were even commanded to work thereon ; that the Lord's-day had taken its place as the Christian Sabbath, on which the Church was to rest ; and that to observe the seventh day as a Sabbath, subjected the offender to the censure of the Church.

It is also remarkable that, no sooner is the Church

free from persecution, than she thus declares her opinion boldly and publicly regarding the Lord's-day ; and as soon as a Christian emperor rules the empire, a law is immediately made, enforcing upon all his subjects the observance of the day of rest, with the exception already mentioned. Before this law could have been carried into effect, there must have been a readiness to obey it in the minds of men, so that it was not so much a constraint upon their conduct as an expression of their wishes.

Before concluding this chapter, it will be well to place before the reader the way in which the early Christians spent the Lord's-day, or Christian day of holy rest, as deduced from the foregoing testimonies. Christian assemblies for religious worship were held on the Lord's-day ; at which there were prayers, praises, reading the word, exhortation, and preaching, the administration of the Lord's Supper, collections for the poor, and a love-feast.

These assemblies were held more than once on the Lord's-day. This appears to have been the case even in times of persecution, as we see from Pliny's Letter to Trajan ; the whole day, from morning to night, was consecrated to God, and ordinary labours were suspended : the quotations from Ignatius, Eusebius, and the Canon of the Council of Laodicea attest this ; so that it is manifest that the first day of the week was the Christian Sabbath, the substitute in our dispensation for the Jewish seventh day of holy rest, but freed from the

ritual observances of the Levitical ceremonial, and the vain traditions of the elders, with which the word “Sabbath,” in its popular signification, was so identified; appropriated exclusively as it was to the seventh day, that Christians were, for the time, constrained to forego the use of it, as meaning the day of holy rest, in order to avoid misconception.

The inquiry ordinarily put to Christians by heathen magistrates, when desirous of ascertaining whether they were believers in Christ, was, whether they observed the Lord’s-day; the reply of those prepared to suffer for their religion was, “I keep the Lord’s-day, because I am a Christian;” “We cannot omit observing the Lord’s-day;” “It is impossible to be a Christian without the Lord’s-day.”*

But its observance was of a character far more spiritual than the Jewish Sabbath; in addition to God’s finished work of creation, it commemorated Christ’s finished work of redemption, of which the crowning act was, his resurrection from the dead. Christians rejoiced in it as commemorating the beginning of a new dispensation—a new Creation—as a Sabbath of abstinence from sin and secularity, which afforded them a foretaste of the eternal rest of which it was the dawn and commencement.

The Gentile converts particularly, seem to have been

* *Dominicum cum fratribus celebravi quia Christianus sum.*—*Acta Martyrum*, Paris 1689, p. 411. *Quasi Christianus sine dominico esse posset.*—*Idem*, p. 304.

profoundly impressed with the wondrous mercy and goodness of God, in admitting them to a participation in the glorious privileges of the Gospel. The power of the Holy Ghost, illustrated in themselves and others, in converting the heart, and making men holy who had been the slaves of the vilest passions of human nature, filled them with astonishment; and the light which was first shed on the darkness of the earth when without form and void, faintly described the effect produced by the Gospel on the Gentiles who embraced it, who, from being darkness, became light in the Lord; whose affections, from being set on things earthly, sensual, and devilish, were raised to heaven; and whose minds, instead of the constraining influence of self, owned the more powerful influence of the love of Christ. Creation itself sank into insignificance, when compared with this more glorious work; and the act which completed it,—the resurrection of the Lord Jesus from the dead, was to them the most important in the history of the Church; and the day on which it took place transcended in their esteem all others,—the dawn of an eternal day—to be remembered throughout all generations.

In the esteem of the early Christians, the spiritual associations and privileges of the day were the great and prominent subject of consideration; even the rest for the hand and body which the Sabbath secures were looked upon as being secondary compared with it, except as a means to that end. The believer in Christ,

they held, willingly rested from all secular pursuits on the Lord's-day, from his delight in contemplating the goodness and love of God as manifested in the sacrifice and resurrection of the Lord Jesus ; for those not spiritual the command was needful, and for their sakes it was enjoined ; but the godly observed it, not so much because the command required it, as that their hearts anticipated its privileges with delight ;—a ceremonial or a superstitious observance of it they repudiated.

The seventh day was observed by many of the Jewish converts as a holy day, but far inferior to the Lord's-day ; and as the Jewish influence diminished in the Church of Christ, the pharisaic observance of the Sabbath was more and more regarded with dislike, and every attempt to introduce it into the Church resisted. Some few, such as the Ebionites, insisted on the duty of observing the Jewish Sabbath also, in addition to the Lord's-day ; but this opinion was confined to them. In the Eastern Churches, the Saturday continued for some centuries to be observed as a feast-day, but not in the Western. It was customary, in the early ages of the Church, to pray standing on the Lord's-day, in order to testify belief in the doctrine of the Resurrection, and thanksgiving for that great event.

CHAPTER XII.

A SUMMARY OF SOME OF THE PRINCIPAL LAWS REGARDING THE LORD'S-DAY, WHICH WERE MADE FROM THE FOURTH TO THE TWELFTH CENTURY.*

IN perusing the following summary of laws, it will be observed that the Lord's-day is often classed with days of human appointment: especially as forgetfulness of the word of God, and consequent ignorance of religion, overspread the Church.

Days for the commemoration of special events are lawful, and the Church undeniably possesses the power to appoint them; but still a distinction should be always preserved between that day which the Lord has consecrated to himself, and those which man requires to be observed. By attempting to identify them, we not only confound things dissimilar, but in truth diminish the regard which, were they kept distinct, would be acceded to each in due degree.

No better mode can be adopted of enabling the

* The summary of Laws and Canons, Decrees of Councils, &c., has been derived from Bingham's *Antiquities*; White Bishop of Ely, Heylin, and Morer on the Sabbath.

reader to form a correct idea of the esteem in which the Lord's-day was held, from the time of Constantine to the Reformation, than a brief statement of the principal laws, decrees, and edicts relating to the Lord's-day, which from time to time were made in the various States of Europe.

In the year 325, Constantine the Great issued a decree, that all judges, citizens, and tradesmen should rest on the venerable Sunday. He however made an exception in regard to those following agricultural pursuits. This decree extended to the whole Roman Empire. Subsequently to this he issued another decree, excepting also the manumission of slaves, as being a work of charity appropriate to the day. He also enjoined on those of his soldiers who still continued pagans, to assemble on Sunday in the fields, and to repeat a form of prayer in acknowledgment of God as their King and helper, who conferred upon them victory and prosperity; and asking for safety and victory for the Emperor and his children.*

In the year 381 the Emperors Gratian, Valentinian, and Theodosius issued an edict prohibiting all shows on the Lord's-day. This decree also forbade all arbitrations, and the taking cognizance of any pecuniary business; to which Valentinian and Valens added, that no Christian should on that day be brought before the officers of the Exchequer, as being a vexation not to be reconciled with right notions of the

* Eusebius de Vita Constantini, ch. xiii.

Christian Sabbath. Five years after, this law was revived by Valentinian, Theodosius, and Arcadius, and some other days added, to be similarly observed; such as the Emperor's birth-day, the day wherein the Emperor began to reign, with a week before and after Easter.

In the year 412 the Emperors Honorius and Theodosius commanded that prisoners should be permitted to walk forth every Lord's-day, attended by a guard, and to go to the bath.

In the year 425, in consequence of a petition to Theodosius the Younger, from the Council of Carthage, that the law made by Gratian against public shows might be re-enforced, he renewed the edict, and commanded that the circus and theatre in all places should be shut up on the Lord's-day, and on some other days which he named.

The Emperor Leo, in the year 469, issued an edict, commanding that the holy days be dedicated to God, not spent in sensual recreations, or otherwise profaned by suits at law: especially the Lord's-day. All agricultural pursuits excepted by Constantine were prohibited by this edict, and on the ground that, "if
" other people (meaning the Jews) kept the shadow
" of this day in a solemn rest from all secular labor
" on their Sabbath, how much rather ought Chris-
" tians to celebrate and observe the substance,—a
" day so ennobled by our Gracious Lord, who saved
" us from destruction!" He also says of the Lord's-

day, "It is our will, according to the meaning of the Holy Ghost, and of the Apostles by him directed, that, on the sacred day whereon we were restored to our integrity, all men shall rest themselves and cease from labour."

In the year 588, Gunthrum king of Burgundy, and, two years after, Clothaire king of France, made laws to the same effect.

Charlemagne, about the year 789, issued an edict prohibiting all ordinary labor on the Lord's-day, and commanding the day to be spent in attending divine service and magnifying God for the good things which on that day he bestowed upon men. Charlemagne, in this edict, says, "according as it is commanded in the law of God, that no man do servile work on the Lord's-day."

The emperors Louis and Lotharius, about the year 853, issued an edict enforcing that of Charlemagne.

In the year 886 the emperor Leo Philosophus prohibited works of husbandry on the Lord's-day. A law to the same effect was made by Theodorus, king of the Bavarians.

In the year 1174 the emperor Emanuel Commenus confirmed the decrees of his predecessors.

CHAPTER XIII.

SUMMARY OF CONSTITUTIONS AND CANONS RELATING TO THE LORD'S-DAY UP TO THE SIXTEENTH CENTURY.

ABOUT A.D. 307 a Synod met at Eliberis, in Spain, where it was decreed, that if any citizen, or other person living in or near a city, absented himself from the church three Lord's-days together, he was to be kept so long from the Holy Sacrament. (Canon 21.)

About the year 318 the Council of Laodicea required the Christians not to Judaize by keeping the Sabbath, or Saturday, but to prefer the Lord's-day before it; and thereon rest from labor, if they could, as became the professors of Christianity; otherwise let them be anathema from Christ. The exception, "if they could," doubtless referred to the case of slaves in the service of heathen masters, who were not permitted to rest on the Lord's-day!

About the year 401 the fourth Council of Carthage decreed, that they should be punished with excommunication who, neglecting the solemn worship

of God on the Lord's-day and other sacred days, spent the day in plays and similar diversions.

In another Council, held in the same city a few years after, (408,) the Bishops requested the civil authorities to ordain that all sights and shows should be laid aside on the Lord's-day and other solemn festivals, on which the people went more to the theatre than the church, neglecting their devotions when these vanities came in their way.

The Council of Arragon, about the year 518, in the reign of Theodoric king of the Goths, decreed that no Bishop, or other person in holy orders, should examine or pass judgment in any civil controversy on the Lord's-day.

About the year 540 the third Council of Orleans, which was held in the reign of Childebert, prohibited all agricultural labors on the Lord's-day.

In a Fourth Council, held at Orleans about 547, the Archdeacon, or other dignitary of the Church, was required to take special care that all prisoners every Lord's-day should be well relieved in what their necessities called for. Another Institution, made under the same king, prohibited morris-dances on the Lord's-day.

King Gunthrum assembled a Council at Mascon in Burgundy, in the year 587, which issued a Canon prohibiting ordinary work on the Lord's-day, and urging all men to observe it as the day of our new birth. It speaks of the Lord's-day as the everlasting

day of rest, of which the Sabbath, in the Law and the Prophets, was the shadow. It says that the day should be spent in "hymns and praising God," being intent thereon.

Another Council, held at Narbonne the year after, issued orders to the same effect.

In the year 590 a Synod was held at Auxerre in Champagne, in the reign of Clothaire king of France, which prohibited agricultural labours.

About the year 627 the third Council of Toledo complained of an irreligious custom then prevailing among the lower classes in Spain, to practise wanton dances on the Lord's-days and holy-days. The king, Ricaredus, took great pains to prevent these dances, and inflicted severe punishment on the offenders.

At Chalons, in Burgundy, about the year 654, a provincial Synod confirmed what had been done by the third Council of Orleans, prohibiting agricultural labours on the Lord's-day.

About the year 681 the twelfth Council of Toledo forbad the Jews to keep their own festivals, but so far to observe the Lord's-day as to do no manner of work thereon.

In the year 692, the sixth General Council of Constantinople, at which there were one hundred and twenty-five bishops, the emperor Constantinus Pogonatus presiding, made two Canons respecting the Lord's-day: the first enjoining that a full week should

be devoted to celebrating the anniversary of the Lord's resurrection, which should be spent in singing psalms and hymns and spiritual songs—in a constant reading of the Holy Scriptures—in frequenting the blessed Sacrament. The second was with regard to the weekly commemoration of the resurrection, enjoining the attendance of the clergy and laity at divine service.

About the year 772, a Synod, held at Dingofolinum in Bavaria, made a constitution prohibiting ordinary work on the Lord's-day.

A Council held at Friuli, in Italy, about the year 791, called by Charlemagne, decreed that all people should with due reverence and devotion honour the Lord's-day, beginning on the evening of the day before; and that therein they should more especially abstain from all kinds of sin, as also from all carnal acts and secular labours; and that they go to church in a grave manner, laying aside all suits of law and controversies which might prevent them assembling to praise God's name.

Another Council assembled at Frankfort in Germany, under Charlemagne, in 794, which determined the limits of the Lord's-day to be from Saturday evening till Sunday evening.

In the year 813, Charlemagne convoked four Councils, with a view to the observance of the Lord's-day, all which forbad markets and other worldly business thereon: they were held at Mentz, Rheims, Tours, Chalons, and Arles. The Council of Rheims founds

its Canon on "the Divine command." The Council of Chalons, complaining of the prevailing neglect of the day notwithstanding the Canons of the Church, entreats the Emperor to make a law enforcing its observance; which he accordingly did, using every exertion with that view.

In the year 828, in a Synod held at Rome, Pope Eugenius gave directions that women and others who spent the Lord's-day in dancing and singing should be admonished by the Parish Priest, and advised to attend divine worship, lest otherwise they bring some great calamity on themselves and their neighbours.

A provincial Council held at Paris in the year 829, under the emperors Louis and Lotharius, complains of the prevailing profanation of the Lord's-day, and regards as judgments for this sin the death by lightning of several countrymen whilst employed on works of husbandry. All persons in authority are exhorted to use their endeavours to have the day observed.

In the year 836, a Council at Aken, under Louis the Pious, prohibited pleadings; and also the celebration of marriages on the Lord's-day, which, though in themselves suitable to the day, were often associated with lightness and vanity.

In a Council held at Rome in 853, called by the emperors Ludovic and Lotharius, it was commanded, "That on the Lord's-day no one should do any work of merchandise, not even in matters relating to food, nor in any agricultural employments." This Canon,

made at Rome, was confirmed at Compeigne, and afterwards incorporated with the Canon Law, and in this way became the law in nearly all Christendom.

About the year 858, Herardus, archbishop of Tours, forbad all servile works, obscene words, and marketings on the Lord's-day ; which he required to be religiously kept from evening to evening.

In the year 858, the Bulgarians sent some questions to Pope Nicholas, to which they desired answers. One of them regarded the Lord's-day. The reply relating to it was, " That they should desist from all secular " work and carnal pleasures, or whatever contributed " to defile the body ; and to do nothing but what was " suitable to the day."

Councils prohibiting labour on the Lord's-day were held at Friburg in Germany, A.D. 895 ; at Erfurdt, A.D. 932 ; at Coy in Spain, A.D. 1050 ; at Lyons, A.D. 1244 ; at Angiers, A.D. 1282 ; at Valladolid, A.D. 1322 ; at Sens, in France, 1524.

The Council of Mentz, about 1557, decreed that those festivals of the saints which fell on the Lord's-day should be removed, that so all due respect should be paid to the Lord of all saints. This Canon was made because on the anniversaries of the saints many sports and diversions were in use which were too light and vain for the Lord's-day.

A similar decree was issued by a Council at Paris about the year 1565.

A Council was held at Milan in the year 1565, and

another in the year 1573, which prohibited ordinary work on the sacred days.

At a Council held at Cracow in the year 1573, and also at one held at Petricow in 1578, the lords and gentlemen were required not to permit fairs or markets in the towns belonging to them, nor to employ their servants, nor to suffer taverns to be frequented, on the Lord's-day.

A Council was held at Bourges in the year 1582; one at Rheims in 1583; and one at Tours in 1583. These all lament the disregard for the Lord's-day and other festivals which prevailed, and prohibit work and pleasures unsuitable to those days.

In the Synod of Dort, in the year 1618, the civil magistrates were requested, by their edicts and proclamations, to restrain several works, games, drinking, and other profanations of the Lord's-day, wherein the afternoons of that day were spent, so that the people might attend on the catechizing.

CHAPTER XIV.

LAWS REGARDING THE LORD'S-DAY MADE IN ENGLAND
BEFORE THE NORMAN CONQUEST.

THE Lord's-day was observed with great reverence in the British Churches, before the invasion and subjugation of England by the Saxons.

In King's "Primer of the Church History of Ireland," book ii., chap. xi. page 371, it is stated,—

"That the Lord's-day was honoured by the early Irish Christians (as well as by those of England and other countries) with peculiar veneration, and set apart for religious improvement and learning of the word of God, at least by such as were most earnest and sincere in their piety. By such persons all secular business, travelling, writing in public offices, &c. &c., unless in cases of extreme necessity, was deemed unlawful: and it is recorded of some of the old saints of Ireland, that they observed the rule so strictly, that, in a journey, wherever they heard the first sound of the vesper bell on Saturday evening, as the day of rest came on, there they would stop for the next day and night, until Monday morning, occupied with the praises of God and the contemplation of Divine and heavenly things."

Ina, king of the West Saxons, in 692, by the advice of Conrad his father, and Heddes and Erkenwald his Bishops, with all his Aldermen and Sages, in a great assembly of the servants of God, for the health of their souls and common preservation of the kingdom, made several constitutions, of which the third was:—"If a
"servant do any work on Sunday by his master's
"order, he shall be free, and the master pay thirty
"shillings; but if he went to work of his own will, he
"shall be either beaten with stripes, or ransom himself
"with a fine. A freeman, if he works on this day,
"shall lose his freedom, or pay sixty shillings; if he
"be a priest, double."

A Synod held at Berkhamstead in 697, under Bertualdus, archbishop of Canterbury, resolved, That if any person worked after sunset on Saturday or Sunday evening, he should suffer punishment varying with his condition in life: half the fine inflicted on a freeman was to be given to the informer.

In 747, a Council was called under Cuthbert, archbishop of Canterbury, at Clovesho, in the reign of Egbert, king of Kent, in which it was ordered, "That the Lord's-day be celebrated with due veneration, and wholly devoted to the worship of God."

In 784, Egbert, archbishop of York, issued a Canon respecting the Lord's-day, in which it is enjoined, "That nothing be done on the Lord's-day but to attend on God in hymns and psalms, and spiritual songs."

In 876, Alfred the Great made a law for the observance of the Lord's-day,—as the day whereon our Saviour Christ overcame the devil. By this law severe penalties were to be inflicted for the transaction of ordinary business on the Lord's-day, on both Danes and Englishmen.

In the year 905, the laws of Alfred were confirmed in a league between Edward, the son and successor of Alfred, and Gunthrum king of the Danes in England. King Athelstan, son of Edward, made a similar law in 928.

In the year 943 Otho, archbishop of Canterbury, issued a decree in favour of the observance of the Lord's-day with all possible care, according to the canon and ancient practice.

About 963, King Edgar prohibited all ordinary labour on the Lord's-day; and a doubt having arisen as to the time when the day should commence and conclude, he commanded it should be kept from three o'clock on the Saturday afternoon till daybreak on Monday. Amusements were also, doubtless, prohibited in these times; for it is recorded of Dunstan, archbishop of Canterbury (980), that he forbade King Edgar to hunt on the Lord's-day.

Ethelred the younger, son of Edgar, soon after he came to the crown, about the year 1009, called a general council of all the English Clergy under Elfeagus, archbishop of Canterbury, and Wolston, archbishop of York, which enjoined the observance of the Lord's-day.

King Canute, in 1032, confirmed this law ; and, according to King Edgar's rule, he began the observance of the Lord's-day at three o'clock in the afternoon of Saturday, and ended it at daybreak on Monday.

In the year 1180, a Convocation of the Scotch Clergy exhibited great zeal for the observance of the Lord's-day, and ordained that every Saturday, from twelve o'clock, should be set apart for preparation for the Lord's-day ; and that all people on Saturday evening, at the sound of the bell, should address themselves to hear prayers, and should abstain from worldly labours till Monday morning.

Edward the Confessor (1054) made a collection of the Danish, Saxon, and Mercian laws, and what he found most useful he confirmed. Like his predecessor, he prohibited all legal proceedings and ordinary business on the Lord's-day ; and commanded that from three on Saturday afternoon, till Monday morning, should be a time of rest.

Henry II. (1155) ratified the law of Edward the Confessor. The misfortunes of this king, Henry II., were by many considered as a judgment for the disregard of the Lord's-day, evinced in his own conduct.

CHAPTER XV.

SUMMARY OF THE VARIOUS LAWS RESPECTING THE LORD'S-DAY WHICH HAVE BEEN ENACTED IN ENGLAND, FROM THE NORMAN CONQUEST TO THE PRESENT TIME.

THE summary of the laws with which the reader is here presented, contains an abstract of those which have been repealed, and of those still in force. This summary will illustrate the course which legislation has taken in this country on the subject of the Lord's-day, and the varying degrees of enlightenment existing regarding it at different periods of our history. One thing is manifest, that whatever views divines entertained, the legislature of the country were always alive to the bearing of the observance of the Lord's-day on the morality of the country. We may also, from this summary, form an idea of the profanations of the Lord's-day, which prevailed at particular periods, by the laws enacted against them.

Thus, in the reign of Edward III., a practice existed of showing or exhibiting wool on the Lord's-day; in

the reign of Henry VI., it was felt necessary to repress by legislation the holding of fairs and markets on the Lord's-day—the four Sundays in harvest excepted. It appears from this Act, that the Lord's-day was considered only as one of the festivals, the observance of which might be dispensed by human authority. In the reign of Elizabeth we trace, in the law passed in the twenty-third year of her reign, the character of her rule. Her subjects are regarded as the subjects of a Christian country and queen, and, as such, all are expected and required to make an external profession of religion.

In the reign of James I., trading in boots and shoes on the Lord's-day is prohibited by law; and by an Act passed in the first year of the reign of Charles I., it was found necessary to restrain by a law assemblages of persons from various parishes on the Lord's-day. And, in the second year of the same king, travelling of carriages is prohibited.

We can easily conceive how inconsistent with such legislation must have appeared to his subjects the re-issuing, on the part of the King, of the "Book of Sports" of his father, which virtually encouraged what the Act of the first year of his reign pronounced unlawful.

The Act of the 29th Ch. 2. c. 7, is a very important one, still in force, and needing only some amendments, chiefly as regards an increase in the amount of the penalties, to render it efficient. It prohibits the following of ordinary callings, and enjoins upon all, publicly

and privately, to exercise themselves in the duties of piety and true religion.

The Act 21 Geo. III. c. 49, has proved a highly beneficial law, in preventing places of amusement being opened for payment of money on the Lord's-day. Bishop Porteus was the first who suggested the necessity of an Act of this nature, in order to suppress assemblages of an immoral and irreligious tendency on the Lord's-day. The Act, though stringent and efficient for its purposes, is evaded with impunity in London, persons being admitted to public gardens by means of refreshment tickets purchased on the ordinary days of the week.

In the reign of George IV., and subsequently at different times, Acts were passed regulating inns, taverns, &c., on the Lord's-day. It is to be hoped the day is not far distant when the law will require them to be closed wholly on the Lord's-day, with such exceptions as charity may require; for it is now an established fact, that crime increases in the same degree in which public-houses are allowed to be open on the Lord's-day.

The Act 3 & 4 William IV. is deserving of special notice. It enables the election of officers of corporations, formerly required to be held on the Lord's-day, to be held on Saturday or Monday. It is the Act of the late Sir Andrew Agnew, and was passed in 1833. The Bill was drawn up by Mr. George Rochfort Clarke; the preamble of it is important, for it asserts

it to be "the duty of the legislature to remove as much as possible impediments to the due observance of the Lord's-day.

Imperfect as is our legislation on the subject of the Lord's-day, yet it has proved a mighty barrier to keep out the tide of profanation of the day with which the love of gain and of pleasure, more than of God, would otherwise have inundated us; it has also proved highly protective to society in general, in securing to a population the most active, industrious, and hard-worked in Europe, the privilege of one day in seven for religious instruction and rest.

SUMMARY OF STATUTES FOR THE OBSERVANCE OF THE LORD'S-DAY.

By 28 Edw. 3, c. 14, the showing of wool is prohibited on Sunday.

By 27 Hen. 6, c. 5, all manner of fairs and markets on the principal Feasts and Sundays, and Good Fridays, are prohibited (necessary victual only excepted) upon pain of forfeiture of the goods (*the four Sundays in harvest excepted*, which exception was repealed by 13 & 14 Vict. c. 23: see *post*).

By 1 Eliz. c. 2, "An Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments," s. 14, all persons, having no lawful or reasonable excuse, shall diligently and faithfully resort to their parish church or chapel accustomed upon every Sunday and holy days, upon pain of punishment by the censures of the Church, and of 12d. for every offence. And

see 3 James 1, c. 4, s. 27. [Repealed as to Roman Catholics by 7 & 8 Vict., c. 102, and generally by 9 & 10 Vict. c. 59.]

By 23 Eliz. c. 1, "An Act to retain the Queen's Majesty's Subjects in their due obedience," s. 5, every person above the age of sixteen, who shall not repair to some church, chapel, or usual place of common prayer, but forbear the same, contrary to the last-mentioned statute, shall forfeit for every month which he or she shall so forbear, £20.; and besides the said forfeitures, every person so forbearing for twelve months, shall be bound with two sufficient sureties in £200. to good behaviour, and so to continue bound, until they do conform and come to the church, according to the true meaning of the above statute of the 1st of Her Majesty's reign. [Repealed 7 & 8 Vict. c. 102.]

By 1 James 1, c. 22, s. 21, no shoes, boots, &c., are to be shown to the intent to put to sale upon the Sunday, on pain of forfeiture for every pair of 3s. 4d., and the full value of the articles.

By 1 Ch. 1, c. 1, "An Act for punishing divers abuses committed on the Lord's-day, commonly called Sunday," there shall be no meetings, assemblies, or concourse of people out of their own parishes on the Lord's-day, for any sports and pastimes whatsoever; nor any bear-baiting, bull-baiting, interludes, common plays, or other unlawful exercises and pastimes used by any persons within their own parishes, under a penalty of 3s. 4d. for every offence.

By 3 Ch. 1, c. 2, "An Act for the further Reformation of sundry Abuses committed on the Lord's-day, commonly called Sunday," no carrier with any horse, nor waggonmen with any waggon, nor carmen with any cart, nor wainmen with any wain, nor drovers with any cattle, shall travel upon the Sunday, under a penalty of 20s. for every offence;

or if any butcher shall kill or sell any victual upon the said day, he shall forfeit 6s. 8d. for every offence.

By 29 Ch. 2, c. 7, "An Act for the better Observation of the Lord's-day, commonly called Sunday," s. 1, all the laws in force concerning the observation of the Lord's-day, and repairing to the church thereon, shall be carefully put in execution: and all persons shall, on every Lord's-day, apply themselves to the observation of the same, by exercising themselves thereon in the duties of piety and true religion, publicly and privately; and no tradesman, artificer, workman, labourer, or other person whatsoever, shall do or exercise any worldly labour, business or work of their ordinary callings upon the Lord's-day, or any part thereof (works of necessity and charity only excepted); and every person of the age of fourteen years or upwards offending in the premises, shall for every such offence forfeit the sum of 5s. And that no person or persons whatsoever shall publicly cry, show forth, or expose to sale any wares, merchandises, fruit, herbs, goods or chattels whatsoever upon the Lord's-day, or any part thereof, upon pain of forfeiting the same. S. 2, no drover, horse-courser, waggoner, butcher, higgler, or any of their servants, shall travel or come to their inn or lodging upon the Lord's-day, under the penalty of 20s. for every offence; and no person shall use, employ, or travel upon the Lord's-day with any boat, wherry, lighter, or barge, except it be upon extraordinary occasion, to be allowed by some justice of the peace or head officer, under the forfeiture of 5s.* And the justice

* By s. 1 of 7 & 8 Geo. 4, c. 75, "For the better regulation of Watermen and Lightermen on the river Thames, between Yantlet Creek and Windsor," the latter clause is repealed; and the Court of Master, Wardens, and Assistants shall appoint a certain number of watermen to ply on the Thames on every Sunday between Chelsea and Bow Creek.

shall give warrant to the constables or churchwardens of the parish to seize the goods cried, showed forth, or put to sale, and to sell the same. S. 3 provides that nothing in the Act shall extend to the dressing of meat in families, or dressing or selling of meat in inns, cook-shops, or victualing houses, for such as otherwise cannot be provided, nor to the crying or selling of milk before nine of the clock in the morning, or after four of the clock in the afternoon. S. 5, if any person who shall travel on the Lord's-day, shall be then robbed, no hundred, or the inhabitants thereof, shall be charged with or answerable for any robbery so committed, but the person robbed shall be barred from bringing any action for the said robbery; nevertheless the inhabitants (after notice or hue and cry) shall cry and make, or cause to be made, fresh suit after the offenders, according to the stat. 27 Eliz. c. 13, and upon pain of forfeiting as much money as might have been recovered against the hundred. S. 6, no person shall, upon the Lord's-day, serve or execute any writ, process, warrant order, judgment, or decree, (except in cases of treason, felony, or breach of the peace,) but the service thereof shall be void; and persons so serving shall be as liable to the suit of the party grieved, and to answer damages to him, as if he had done the same without writ, process, warrant, order, judgment, or decree. [By 9 Anne, c. 23, s. 20, Licensed Hackney Coachmen and Chairmen are authorized to ply and stand and drive and carry within the bills of mortality notwithstanding 29 Ch. 2, c. 7, and sec. 1 & 2 W. 4, c. 22, s. 37, *post.*]

By 1 W. & M. c. 18, "An Act for exempting their Majesties' Protestant Subjects dissenting from the Church of England from the Penalties of certain Laws," s. 2, the above-mentioned enactments in the statutes 1 Eliz. c. 2, and 23 Eliz. c. 1, are not to extend to persons dissenting

from the Church of England, who shall take the oaths and make the declaration therein referred to. S. 16, all the laws made and provided for the frequenting of Divine service on the Lord's-day, shall be still in force, and executed against all persons that offend against the said laws, unless such persons come to some congregation or assembly of religious worship allowed or permitted by that Act.

By 10 & 11 W. 3, c. 24, "An Act for making Billingsgate a free Market for the Sale of Fish," Billingsgate market shall be every day in the week (except Sundays) a free and open market for all sorts of fish. S. 14. provides, that nothing in the Act contained shall be construed to prohibit the selling of mackerel before or after Divine service on Sundays.

By 11 & 12 W. 3, c. 21, an Act for the regulation of Watermen upon the Thames, s. 13, reciting that a great number of idle and loose watermen and boys do work on the Lord's-day, and exact large prices from passengers, whose necessary occasions oblige them to pass and repass the river, and generally spend such their gains in drunkenness and profaneness the succeeding week; for prevention thereof, and to the end that what shall be got thereby may be applied to the charitable relief of aged and maimed watermen and lightermen, their widows and children, the Watermen's Company are authorized to appoint any number of watermen, not exceeding forty, to ply and work on every Lord's-day between Vauxhall and Limehouse, for carrying and re-carrying passengers across the river, at 1d. each person.

By 2 Geo. 3, c. 15, "An Act for the better supplying the Cities of London and Westminster with Fish, and to reduce the present exorbitant Price thereof, and to protect and encourage Fishermen," s. 7, fish carriages are

allowed to travel on Sunday, whether laden or returning empty, and the horses which shall return from drawing any such carriage, though rode on by any driver, or drawing back any empty fish carriage, shall be allowed to pass on Sundays, without any such driver incurring any penalty for so travelling. S. 11, all fish that shall be brought by land carriage to London or Westminster, or to any other place within the weekly bills of mortality, shall the next morning at farthest be exposed to sale (except such next day shall happen to be Sunday, and in such case on Monday morning next following). S. 12. provides that nothing in the Act contained shall be construed to prohibit the selling any mackerel which shall be brought by any such fish carriage before or after Divine service on a Sunday.

By 21 Geo. 3, c. 49, "An Act for preventing certain Abuses and Profanations on the Lord's-day, called Sunday," s. 1, reciting, that "certain Houses, Rooms, or Places within the Cities of London or Westminster, or in the Neighbourhood thereof, have of late frequently been opened for Public Entertainment or Amusement upon the evening of the Lord's-day, commonly called Sunday; and at other Houses, Rooms, or Places within the said Cities, or in the Neighbourhood thereof, under pretence of inquiring into Religious Doctrines and explaining Texts of Holy Scripture. Debates have frequently been held on the evening of the Lord's-day, concerning divers Texts of Holy Scripture, by persons unlearned and incompetent to explain the same, to the corruption of good Morals, and to the great encouragement of Irreligion and Profaneness;" it is enacted, that any house, room, or other place which shall be opened or used for public entertainment or amusement, or for publicly debating on any subject whatsoever on any part of

the Lord's-day, called Sunday, and to which persons shall be admitted by a payment of money, or by tickets sold for money, shall be deemed a disorderly house or place, and the keeper thereof shall forfeit £200 for every day that such house, room, or place shall be opened or used as aforesaid on the Lord's-day, to such person as will sue for the same, and be otherwise punishable as in cases of disorderly houses; and the persons managing or conducting such entertainment or amusement on the Lord's-day, or acting as master of the ceremonies there, or as moderator, president, or chairman of any such meeting for public debate on the Lord's-day, shall likewise for every such offence forfeit £100 to such persons as will sue for the same. And every door-keeper, servant, or other person who shall collect or receive money or tickets from persons assembling at such house, or who shall deliver out tickets for admitting persons thereto, shall also forfeit £50. S. 3, any person advertising such public entertainment, or amusement, or meeting, or printing or publishing any such advertisement, shall forfeit £50. S. 2, any house, room, or place at which persons shall be supplied with tea, coffee, or any other refreshments of eating or drinking on the Lord's-day, at any greater prices than the common and usual prices at which the like refreshments are commonly sold upon other days, shall be deemed a place to which persons are admitted by the payment of money, although money be not there taken in the name of or for admittance, or at the time when persons enter or depart. Any house, room, or place which shall be opened or used for any public entertainment or amusement, or for public debate on the Lord's-day, at the expense of any number of subscribers or contributors, and to which persons shall be admitted by tickets to which subscribers or contributors shall be entitled, shall be deemed a place to which persons

are admitted by the payment of money. S. 8, provides, that nothing in the Act contained shall alter any of the liberties to which Protestant subjects being dissenters are entitled under 1 W. & M. c. 18.

By 3 Geo. 4, c. 106 (Local Act), an Act to provide regulations for the making and sale of bread in the City of London and the liberties thereof, and within the weekly bills of mortality and ten miles of the Royal Exchange, s. 16, no master, mistress, journeyman, or other person exercising or employed in the trade or calling of a baker within the limits aforesaid, shall on the Lord's-day or any part thereof make or bake any bread, rolls, or cakes, or shall on any other part of the said day than between nine in the forenoon and one in the afternoon, on any pretence whatsoever, sell or expose to sale any bread, rolls, or cakes of any sort or kind, or bake or deliver any meat, pudding, pie, tart, or victuals, except as hereinafter excepted, or in any other manner exercise the trade or calling of a baker, except so far as may be necessary in setting and superintending the sponge to prepare the bread or dough for the following day's baking. And every person offending against the last-mentioned regulations, or any one or more of them, or making any sale or delivery thereby allowed otherwise than within the bakehouse or shop, and being thereof convicted, shall pay for the first offence, 10s.; for the second offence, 20s.; and for the third and every subsequent offence, 40s. with costs: provided that it shall be lawful for every master or mistress baker residing within the limits aforesaid to deliver to his or her customers on the Lord's-day, any bakings until half-past one in the afternoon, without being liable to any of the penalties.

By 9 Geo. 4, c. 61, "An Act to regulate the granting of Licences to Keepers of Inns, Ale-Houses, and Victualing-Houses in England," s. 13, every license which shall

be granted under the Act, shall be according to the form in the schedule annexed. And every licence in any other form shall not entitle any person to obtain an excise licence for selling exciseable liquors by retail, to be drunk or consumed on the premises of the person licensed, and shall be utterly void. S. 17, no licence for the sale of any exciseable liquors by retail, to be drunk or consumed on the premises of the person licensed, shall be granted by the Commissioners of Excise, unless such person shall have previously obtained from the justices a licence under the Act: and by the form of license so referred to, the party licensed is authorized to sell by retail in the inn, ale-house, or victualling-house therein specified, and in the premises thereunto belonging, all such exciseable liquors as he shall be licensed or empowered to sell under the authority and permission of any excise licence, and to permit all such liquors to be drunk or consumed in his said house, or on the premises thereunto belonging, provided (among other things) he do not keep open his house except for the reception of travellers, nor permit any beer or other exciseable liquor to be conveyed from or out of his premises during the usual hours of the morning and afternoon Divine service in the church or chapel of the parish or place on Sundays, Christmas-day, or Good Friday.

By 11 Geo. 4 & 1 W. 4, c. 64, "An Act to permit the general Sale of Beer and Cyder by Retail in England," s. 14, no person licensed to sell beer by retail under that Act, shall sell or retail beer, nor suffer any beer to be drunk or consumed in or at such house at any time within the hours of ten in the forenoon and one in the afternoon, or between the hours of three and five in the afternoon, on any Sunday, Good Friday, Christmas-day, or any day appointed for a public fast or thanksgiving, under a penalty of 40s. for every offence; and every separate sale shall be deemed

a separate offence, and a condition to the same effect is inserted in the form of the license annexed to the Act.

By 1 & 2 W. 4, c. 22, "An Act to amend the laws relating to Hackney Carriages," &c., s. 37, it shall be lawful for the proprietor or driver of any hackney carriage, licensed under that Act, to stand and ply for hire for such carriage, and to drive the same on the Lord's-day. And such proprietor or driver who shall so stand or ply for hire shall be compellable to do the like work on the Lord's-day as he is compellable to do on any other day of the week.

By 1 & 2 W. 4, c. 32, "An Act to amend the laws in England relative to Game," s. 3, if any person whatsoever shall kill or take any game, or use any dog, gun, net, or other engine or instrument with the purpose of killing or taking any game on a Sunday or Christmas Day, such person shall, on conviction thereof before two justices of the peace, forfeit and pay for every such offence such sum of money, not exceeding £5, as to the said justices shall seem meet, together with the costs of the conviction.

By 3 & 4 W. 4, c. 31, "An Act to enable the Election of Officers of Corporations and other public Companies, now required to be held on the Lord's-day, to be held on the Saturday next preceding, or on the Monday next ensuing," s. 1, every meeting, or adjourned meeting, of any vestry or corporation, whether ecclesiastical or civil, or of any public company, for the nomination, election, appointment, swearing-in, or admission of any officer, or for the transaction of any other secular affair, and every other meeting of a public and secular nature, which, according to any Act of Parliament, or according to any charter, grant, constitution, deed, testament, law, prescription, or usage, is or shall be required to be held on any Lord's-day, or any day which shall happen to be on a Lord's-day, shall be held on the Saturday next preceding, or on the Monday

next ensuing, at the like hour, with the like form and effect, as if the same had been held on such Lord's-day; and every matter transacted at any such meeting or adjourned meeting, held upon any Lord's-day, shall be absolutely void.

By 6 & 7 W. 4, c. 27, "An Act for making and regulating the sale of Bread out of the City of London," &c. s. 14, no master, mistress, journeyman, or other person exercising or employed in the trade or calling of a baker out of the City of London and the liberties thereof, and beyond the weekly bills of mortality and ten miles of the Royal Exchange, shall on the Lord's-day or on any part thereof make or bake any bread, rolls, or cakes, nor shall on any other part of the said day, after the hour of half-past one p.m., sell or expose to sale, or permit or suffer to be sold or exposed for sale, any bread, rolls, or cakes of any sort or kind, or bake or deliver any meat, pudding, pie, tart, or victuals, or in any other manner exercise the trade or calling of a baker, or be engaged or employed in the business or occupation thereof, except so far as may be necessary in setting and superintending the sponge to prepare the bread or dough for the following day's baking. And every person offending against the foregoing regulations, or any one or more of them, to be subject on conviction to a penalty of 10s. for the first offence, 20s. for the second, and 40s. for the third and every subsequent offence, with costs: provided that it shall be lawful for every baker residing beyond the limits aforesaid to deliver to his or her customers on the Lord's-day any bakings until half-past one p.m.

By 2 & 3 Vic. c. 47, "An Act for further improving the Police in and near the Metropolis," s. 42, no licensed victualler or other person shall open his house, within the Metropolitan Police district, for the sale of wine, spirits,

beer, or other fermented or distilled liquors, on Sundays, Christmas Day, and Good Friday, before the hour of one in the afternoon, except refreshment for travellers.

3 & 4 Vict. c. 61, "An Act to amend the Acts relating to the General Sale of Beer and Cider by retail in England," contained a clause in sec. 15 prohibiting the opening of licensed houses, and the sale of beer or cider therein, before one o'clock on the afternoon of Sunday; but this was repealed by s. 2. of stat. 11 & 12 Vic. c. 49.

By 11 & 12 Vic. c. 49, "An Act for regulating the Sale of Beer and other Liquors on the Lord's-day," no licensed victualler, or person licensed to sell beer by retail to be drunk on the premises or not to be drunk on the premises, or other person in Great Britain, shall open his house for the sale of wine, spirits, beer, or other fermented or distilled liquors, or sell the same on Sunday before half-past twelve o'clock in the afternoon, or where the Divine service in the church, chapel, kirk, or principal place of worship of the parish or place shall not usually terminate by that time before the termination of such service; and no licensed victualler or other person in England shall open his house for the sale of wine, spirits, beer, or other fermented or distilled liquors, or sell the same on Christmas Day or Good Friday, or any day appointed for a public fast or thanksgiving, before the respective times aforesaid, except in all the cases aforesaid as refreshment for travellers; provided that nothing herein contained shall authorize the opening of any house for the sale of wine, spirits, beer, or other fermented or distilled liquors within the Metropolitan Police district, or any city, town, or place, at an earlier hour or time than is now allowed by law where the opening of such house or such sale is now specially prohibited before any later hour or time than that herein-before mentioned. S. 4 contains the same prohibition against persons opening

any house or place of public resort for the sale of fermented or distilled liquors, or selling therein such liquors in England and Scotland on Sunday, and in England on Christmas Day, Good Friday, and any day appointed for a public fast or thanksgiving. S. 6, every offender shall be liable to a penalty not exceeding £5 for every offence; and every separate sale shall be deemed a separate offence.

By 13 & 14 Vic. c. 23, the exception of the four Sundays in harvest, contained in stat. 27 H. 6, c. 5, is repealed.

17 & 18 Vic. c. 79, "An Act for the further regulating the Sale of Beer and other Liquors on the Lord's-day," s. 1, prohibited the opening of houses for the sale of and the selling of beer, wine, spirits, or any other fermented or distilled liquor, between half-past two o'clock and six o'clock, or after ten in the afternoon on Sunday, or on Christmas Day or Good Friday, or on any day appointed for a public fast or thanksgiving, or before four o'clock in the morning of the day following such Sunday, Christmas Day or Good Friday, or such days of public fast or thanksgiving, except as refreshments to a *bonâ fide* traveller or a lodger therein. And s. 2, contained the same prohibition against persons opening *any house or place of public resort* for the sale of fermented or distilled liquors, or selling therein such liquors, in any part of England or Wales. But the above statute was repealed by 18 & 19 Vic. c. 118, which substituted the following provisions in lieu thereof.

S. 2. It shall not be lawful for any licensed victualler, or person licensed to sell beer by retail to be drunk on the premises, or not to be drunk on the premises, or any person licensed or authorized to sell any fermented or distilled liquors, or any person who, by reason of the freedom of the mystery or craft of vintners of the City of London, or of any right or privilege, shall claim to be entitled to sell wine by retail to be drunk or consumed on the premises in

any part of England or Wales, to open or keep open his house for the sale of or to sell beer, wine, spirits, or any other fermented or distilled liquor between the hours of three and five o'clock in the afternoon, nor after eleven o'clock in the afternoon on Sunday, or on Christmas Day or Good Friday, or any day appointed for a public fast or thanksgiving, or before four o'clock in the morning of the day following Sunday, Christmas Day, or Good Friday, or such days of public fast or thanksgiving, except to a traveller or lodger therein.

S. 3, contains the same prohibition against persons opening any house or place of public resort for the sale of fermented or distilled liquors, or selling therein such liquors in England and Wales except to travellers.

S. 5. Every offender shall be liable, upon a summary conviction, to a penalty not exceeding £5. for every offence; and every separate sale shall be deemed a separate offence.

CHAPTER XVI.

ECCLESIASTICAL PROCEEDINGS IN ENGLAND REGARDING THE LORD'S-DAY AFTER THE NORMAN CONQUEST.

IN the year 1201, in the beginning of King John's reign, Eustathius Abbot de Flay preached in many places, urging the observance of the Lord's-day : among other things, forbidding markets to be held thereon. Accordingly it is recorded, " That many forbore all sale of goods, but meat and drink to passengers ; and some were so zealous as to disturb the markets of those who assented not, and overthrew the booths and stalls where the commodities were lodged on those occasions ; which, coming to the ears of the King and Council (without whose licence all this was done) they were cited and fined for their disorderly conduct. But to confront their authority, and keep up the people's spirits, the Abbot produced, what he professed to be a Divine warrant or mandate from heaven for the strict observance of the Lord's-day."

Thus was an effort made to support the cause of Truth by falsehood and superstition ; and this Abbot,

forsaking the word of God, had recourse to a foolish and wicked fable to promote the observance of the Lord's-day, associating with it those holy days which had only human authority for their observance.

At a Council held at Oxford, 1222, holy days were divided into three classes: in the first were all Lord's-days, *Dies Dominici*; also the feasts of the Dedication of Churches. These feasts were subsequently observed on the Lord's-day.

In the year 1237, in the reign of Henry III., Edmond de Abendon being Archbishop of Canterbury, a constitution was made requiring Ministers to forbid their parishioners attending markets on the Lord's-day, and leaving the church where they ought to assemble for prayer, and to hear the word of God. Excommunication was to be the penalty for disregard of this constitution.

In the year 1255, Walter, Bishop of Durham, issued a decree prohibiting marketings in holy places and on the Lord's-day.

About the year 1287, Peter Quivil, Bishop of Exeter, in a Synod called by him at Exeter, says,—

“Both the Old and New Testament have assigned a seventh day for a day of rest, wherefore the Jews observed their Sabbath according to the letter, but we the Lord's-day in the true sense and meaning of it. For whereas they understood it kept in the forbearance of ordinary work, we Christians on this day are to go to church to hear holy duties, and learn the rule of living well; and the more the

business of this world diverts people on other days, and will not suffer them to be present at Divine Service, so much the more in these days are they obliged to make their appearance there; that as all the week they have been labouring for the meat that perisheth, so they might on this day be refreshed with that meat which endureth to everlasting life. Wherefore we require all Ministers to teach their parishioners, and persuade them to resort to the church at such times to assist at the Divine offices, and be instructed in their duty. And if any, through the prevalence of an ill custom, do keep away, let such be punished by their respective ordinaries. And that all colour for absence may be prevented, we prohibit markets on the Lord's-day within our diocese on pain of excommunication, or the selling of any goods whatever, except necessary provision, and that not during the hours of service."

In the reign of Edward III., 1358, Islippe, Archbishop of Canterbury, issued a constitution which will also show to what an extent and in what forms desecration of the Lord's-day prevailed in the fourteenth century:—

"We have heard it from the relation of very credible persons, that in divers places within our Province, a very naughty, nay dangerous custom has prevailed, to hold fairs and markets on the Lord's-day, wherein not only provision is bought and sold, but many other matters transacted, which can hardly be done without cheating one another; and which is worse, rioting and drunkenness, with other shameful practices, followed, to the great dishonour of God and scandal to religion; by which means men are apt to proceed to quarrels and revilings, threats and blows, and sometimes to murder and bloodshedding; the

devil every moment gaining upon them while they run in troops to the aforesaid places: wherefore, by virtue of canonical obedience, we strictly charge and command your brotherhood, that if you find your people faulty in the premises, you forthwith admonish, or cause them to be admonished, to refrain going to markets or fairs on the Lord's-day. And all those who are arrived at years of discretion, let them constantly at such times resort to their parish churches to do, hear, and receive what the day requires, as prayers, sermons, sacraments, and the like. And as for all such as are obstinate, and speak or act against you in this particular, you must endeavour to restrain them by ecclesiastical censures, and by all lawful means put a stop to these extravagances."

In the reign of Henry VI., Dr. Stafford being Archbishop of Canterbury, it was decreed (1444),—"That fairs and markets should no more be held in churches and churchyards on the Lord's-day or other festivals, except in harvest." And Cutworth, then Lord Mayor of London, with the concurrence of the Common Council, issued an order that—

"No manner of commodities be within the freedom bought or sold on Sundays, neither provision or any other thing; and that no artificer should bring his ware unto any man to be worn or occupied that day, as tailor's garments, cordwainers' shoes; and so likewise all other occupations."

A Provincial Synod was held at York, in the reign of Edward IV., under Archbishop Neville, in which the observance of the Lord's-day was enjoined.

In the year 1540, in the reign of Henry VIII.

the Bishops issued a book respecting the Sabbath, in which they require rest from sin, from carnal pleasures, and command attendance on holy duties on the Lord's-day.

Edward VI. issued an Injunction, 1547, to the effect that Christians should cease from all kinds of labor, and apply themselves only and wholly to lauding and praising God, resorting to hear His holy word, and coming to the holy communion, and in which all people for the aforesaid ends were to abstain from bodily labour.

A similar Injunction was issued by Queen Elizabeth, 1559.

In the year 1558, it was one of the Articles of Visitation, "whether any inn-holders, or alehouse keepers, do commonly use to sell meat and drink in time of common prayer, preaching, reading of the Homilies, or Scripture."

1562. In the Homily "Of the Place and Time of Prayer," it is stated, that it is God's will and pleasure that we should, at special times, gather ourselves together to the intent that His name might be renowned, and His glory set forth in the congregation and assembly of His saints:—

"As concerning the time, which Almighty God hath appointed his people to assemble together solemnly, it doth appear by the Fourth Commandment of God: 'Remember,' saith God, 'that thou keep holy the Sabbath-day.' And albeit this commandment of God doth not bind Christian people so straitly to observe and keep the utter ceremonies of the Sabbath-day, as it was

given unto the Jews, as touching the forbearing of work and labour in time of great necessity, and as touching the precise keeping of the seventh day, after the manner of the Jews ;—for we keep now the first day, which is our Sunday, and make that our Sabbath, that is, our day of rest, in the honour of our Saviour Christ, who, as upon that day, rose from death, conquering the same most triumphantly :—yet, notwithstanding, whatsoever is found in the commandment appertaining to the law of nature, as a thing most godly, most just, and needful for the setting forth of God's glory, it ought to be retained and kept of all good Christian people. And therefore, by this commandment, we ought to have a time, as one day in the week, wherein we ought to rest, yea, from our lawful and needful works. For, like as it appeareth by this commandment, that no man in the six days ought to be slothful or idle, but diligently to labour in that state wherein God hath set him: even so, God hath given express charge to all men, that upon the Sabbath-day, which is now our Sunday, they should cease from all weekly and work-day labour, to the intent that like as God himself wrought six days, and rested the seventh, and blessed and sanctified it, and consecrated it to quietness and rest from labour; even so God's obedient people should use the Sunday holily, and rest from their common and daily business, and also give themselves wholly to heavenly exercises of God's true religion and service. So that God doth not only command the observation of this holy day, but also by his own example doth stir and provoke us to the diligent keeping of the same."

In the year 1580, Queen Elizabeth, at the instance of the magistrates of London, prohibited the acting of plays and interludes on the Sabbath-day; they also obtained the permission of the Queen and Privy Coun-

cil to expel the players from the City, and to pull down all the play-houses and dice-houses within their liberties. The play-houses in Gracechurch-street, Bishopsgate-street, near St. Paul's, Ludgate-hill, and in Whitefriars, were in consequence pulled down.

In the year 1602, an Assembly held at Holyrood House prohibited fishing and going of mills on the Sabbath-day, under pain of incurring the censures of the Kirk.

King James I., after his accession to the Crown, issued a Proclamation, in May, 1603, prohibiting "bear-baiting, bull-baiting, interludes, common-plays, " or the like disorderly or unlawful exercises or pastimes to be frequented, kept, or used any time hereafter upon any Sabbath-day."

In the year 1603, a Synod, which assembled in London, also issued a canon enforcing the observance of the Lord's-day, commonly called Sunday, and other holy days.

In the year 1615, His Majesty's Commissioners in Ireland for regulating the affairs of the Church there, made an Article, stating that "the first day of the week, " which is the Lord's-day, is wholly to be dedicated to " the service of God, and, therefore, we are bounden " therein to rest from our common and daily business, " and to bestow that leisure upon holy exercises, both " public and private."

In the year 1618, King James I. issued a most objectionable Declaration, commonly called the "Book of Sports," which gave great offence to the religious portion of his subjects.

When King James I. was on a progress in Lancashire, in August, 1617, a petition was presented to him by a great number of Lancashire peasants, tradesmen, and servants, requesting that they might be allowed to take their diversions (as of old accustomed) after Divine Service on Sundays. This is said to have been the origin of "The Book of Sports," promulgated by royal authority, May 24th, 1618. The book was ordered to be read publicly in all churches ; and such ministers as refused to obey the Injunction were threatened with severe punishment in the High Commission Court. It was called by the seriously disposed, "The Dancing Book."

"The Book of Sports" runs thus :—

"Whereas we did justly, in our progresse through Lancashire, rebuke some puritanes and precise people, in prohibiting and unlawfully punishing our good people for using their lawful recreations and honest exercises on Sundayes, and other holydays, after the afternoon sermon or service. It is our will, that after the end of Divine Service, our good people be not disturbed, letted, or discouraged from any lawful recreation ; such as dancing, either for men or women ; archery for men, leaping, vaulting, or any other such harmless recreation ; nor for having of May-games, Whitson-ales, and morris-dances, and the setting up of May-poles, and other sports therewith used ; so as the same be had in due and convenient time, without impediment or neglect of Divine Service. But withall, we doe here account still as prohibited all unlawfull games to be used upon Sundayes only, as beare and bull-baitings, interludes, and at all times in the meaner sort of people by law prohibited, bowling."

In the year 1633 King Charles I. issued his well-known Proclamation :—

“Seeing how much his people were debarred of recreation, and finding in some counties that, under pretence of taking away abuses, there had become a general forbidding not only of ordinary meetings, but of the feasts of the Dedication of Churches, commonly called wakes, it pleased His Majesty to ratify and publish the declaration of His Majesty’s father (of 1618) before remembered; adding, that all these feasts, with others, should be observed: and that all neighbourhood and freedom, with man-like and lawful exercises, be therein used: commanding the Justices of Assize, in their several districts, to see that no man do trouble or molest any of his loyal and dutiful subjects in or for their lawful recreation, having first done their duty to God, and continuing in obedience unto him and his laws: and further, that publication thereof be made by order from the Bishops through all the parishes of their several dioceses respectively.”

In the year 1629 Sir Richard Dean, Lord Mayor of London, issued an order against trading on the Lord’s-day; from which it appears that the day was greatly profaned in this respect. Inn-keepers, curriers, cloth-workers, water-bearers, porters, watermen, also vintners, alehouse-keepers, tobacco and strong-water sellers, are especially mentioned in this order as profaning the Sabbath.

In the year 1639 the General Assembly held at Edinburgh passed an Act prohibiting the going of mills, the use of salt-pans, salmon fishing, or any such like labor on the Lord’s-day; and renewed the Act of the Assembly held at Holyrood House 1602.

The Earl of Essex, in 1642, commanded, with regard to the army, that “all those who often and wilfully “absent themselves from sermons and public prayers “should be censured.”

In the year 1644, January 3, an Ordinance of Parliament was made respecting a Directory for Public Worship, in the preface to which it was stated,—

“That the Lord’s-day ought to be so remembered beforehand, as that all worldly business of our ordinary callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes.

“The whole day is to be celebrated as holy to the Lord, both in public and private, as being the Christian Sabbath, to which end it is requisite that there be an holy cessation or resting, all the day, from all unnecessary labours; and an abstaining, not only from all sports and pastimes, but also from all worldly words and thoughts.

“That the diet of the day be so ordered as that neither servants be necessarily detained from the public worship of God, nor any other person hindered from the sanctifying that day.

“That there be private preparation of every person or family, by prayer, for themselves, and for God’s assistance of the minister, and for a blessing on his ministry, and by such other holy exercise as may further dispose them to a more comfortable communion with God in his public ordinances.

“That what time is vacant between or after the solemn meeting of the congregation in public be spent in reading, meditation, repetition of sermons (especially calling their families to an account of what they have heard), and cate-

chizing of them ; holy conferences, prayer for a blessing upon the public ordinances, singing of Psalms, visiting the sick, relieving the poor, and such like duties of piety, charity and mercy, accounting the Sabbath a delight."

King James II., in 1685, commanded that "All
" officers and soldiers (not having just impediment)
" shall diligently frequent Divine Service and sermon,—
" under penalty that every officer not so doing shall
" be reprehended at a court-martial, and that every
" private soldier, *toties quoties*, forfeit twelve-pence."

James the Second, in 1685, wrote to the two Archbishops :—

" Straitly charging and commanding them to use their utmost care and diligence that, among other things, for the better observing of the Lord's-day, too much neglected of late, the Clergy of their provinces shall, as by often and serious admonitions and sharp reproofs, endeavour to draw off people from such idle, debauched, and profane courses as dishonour God, bring a scandal on religion, and contempt on the laws and authority, ecclesiastical and civil : so shall they very earnestly persuade them to frequent Divine Service on the Lord's-day, and other festivals appointed by the Church to be kept solemn. And in case any person shall resort to any tavern or alehouse, or use any unlawful sports and exercises on such days, the Minister shall exhort those who are in authority, in their several parishes and congregations, carefully to look after such offenders in any kind whatever ; together with all those that abet, receive, or entertain them, that they may be proceeded against according to the laws and quality of their offences, that all such disorders may, for the time to come, be prevented."

The two Archbishops, in consequence, transmitted the King's order to the Clergy of their respective dioceses. The Bishop of London called his Clergy together, and had a conference with them on the subject: he also addressed a letter to them, dated 10th December 1686, in which he says:—"The last article is that which
" at all times you ought to be concerned for to see,
" that the solemn day of our religious worship be
" observed."

February 13th, 1689, King William III. wrote a letter to the Bishop of London to be communicated to the two Provinces of Canterbury and York, directing the Clergy to preach frequently, among other vices, against the profanation of the Lord's-day, and to read publicly the laws prohibiting it; copies of which were ordered to be sent to every parish in the kingdom. The Bishop not only transmits the command of the king, with the laws referred to, but he also writes a letter to his own Clergy, April 24, 1690, in which he urges them,—

"To put their people often in mind of the word 'Reformed Churches,' which import that, as our doctrine and worship are, by the blessing of God, reformed, so our lives ought to be reformed, otherwise all the advantage we have of light and truth beyond other churches, will rise up in judgment against us, if we do not live suitably to them. But above all things they were to study to possess those committed to their charge with the deep sense of the duty that they owe to God their Maker and to Jesus Christ their Saviour, that so they may apply themselves to the exercises of devotion in secret, to the frequenting

the public worship, and chiefly to the receiving the Sacrament with that serious disposition of mind as becomes such holy performances, so that they may delight in going together to the House of God. And in order to their doing this aright, infuse into them a great reverence for the Lord's-day, as a time separated from the common business of life, for their attending on the worship of God, and such other religious exercises as may both increase their knowledge and their sense of divine matters; and that, therefore, they ought not to satisfy themselves with going to church, and assisting publicly in the service of God, but that they set themselves more to prayer on that day, and to the reading of Scripture and other good books, both apart and together in their families, that so they may grow up in grace, and in the knowledge of our Lord and Saviour Jesus Christ. These things, saith he, you must open to your people frequently, in season and out of season, both at church and from house to house. And I charge you by all the authority I have over you, by the zeal you bear to the Church of England, and as you desire to have from your labours, and your people, a crown of rejoicing in the day of the Lord, and as you bear a due regard to your own soul, and the souls committed to your care, and to that precious blood by which they were redeemed; as you desire to be faithful to your ordination vows, and to have a share in those blessed words, 'Well done, good and faithful servant, enter thou into the joy of thy Lord,' that you will give yourselves wholly to these things, that you will account no labour too great in advancing that work for which our Saviour spared not his own life, and that you pursue all the parts of your ministry with a zeal suitable to the importance of them," &c.

Ordinances in favor of the observance of the Lord's-day were made by the General Assembly of the Church of Scotland in the years 1690 and 1708. They recommend the application of Church discipline to offenders, and that the aid of the civil power should be sought to suppress profanation of the Lord's-day.

In July, 1691, Queen Mary wrote to the justices of the peace in Middlesex, recommending them to put in execution the laws which had been made and were still in force against the profanation of the Lord's-day, and all other disorderly practices which, by a long-continued neglect and connivance of the magistrates and officers concerned, had universally spread themselves to the dishonour of God and scandal of our holy religion.

In 1694, a Book of Injunctions was given to the two Archbishops, and by them to the rest of the Clergy, wherein it is commanded, (Article 12,) that "they use
" their utmost endeavour that the Lord's-day be religiously observed, that they set a good example to the
" people, and exhort them frequently to their duty
" herein."

February 24, 1692, a proclamation was issued at the request of the House of Commons, to require all, both magistrates and ministers, to be very vigilant and strict in the discovery, and effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness,

and profanation of the Lord's-day, as they will answer it to Almighty God, and upon pain of the king's highest displeasure.

In the year 1698, Sir Francis Child, Lord Mayor of London, issued an order against the profanation of the Lord's-day by the keeping open of taverns, coffee-houses, and alehouses.

The following are extracts from the Royal Proclamation "for the encouragement of Piety and Virtue, and for the preventing and punishing Vice and profaneness, and Immorality," as required to be set forth at the commencement of each king's reign, and commanded to be read in open Court by all Judges of Assize, Justices at Quarter Sessions, &c. &c., wherein the Sovereign acknowledges that—

"We cannot expect the blessing and goodness of Almighty God (by whom kings reign), and on which We entirely rely to make our reign happy and prosperous to ourself, and our people, without a religious observance of God's holy laws." "And we do hereby strictly enjoin and prohibit all our loving subjects, of what degree or quality whatsoever, from playing on the Lord's-day at dice, cards, or any other game whatsoever, either in public or private houses." "And We do hereby strictly charge and command all our Judges, Mayors, Sheriffs, Justices of the Peace, and all other our Officers and Ministers, both Ecclesiastical and Civil, and all other our subjects whom it may concern, to be very vigilant and strict in the discovery and the effectual prosecution and punishment of all persons who shall be guilty of excessive drinking, blasphemy, profane swearing and cursing, lewdness, profanation of the Lord's-

day, or other dissolute, immoral or disorderly practices ; and that they take care also effectually to suppress all public gaming-houses and places, and other lewd and disorderly houses, and to put in execution the Statute made in the nine-and-twentieth year of the reign of the late King Charles the Second, intituled, ‘An Act for the better Observation of the Lord’s-day, commonly called Sunday.’ ”

It will be seen by a perusal of the laws enacted, and the Ecclesiastical proceedings adopted in England, in reference to the Lord’s-day, that profanation of the day prevailed widely in the kingdom ; nor should this excite our surprise when we recollect, that before the Reformation the people were taught for the most part that the observance of one day in seven as a day of holy rest was an ordinance of the Church instead of a command of God ; that the Lord’s-day was generally classed with holy days of human appointment, and that the observance of it was enjoined at the same time ; with this difference, that a priority and pre-eminence over the holy days were assigned to it. This anti-scriptural teaching produced its natural results—very general disregard for the Lord’s day, which human laws and ecclesiastical edicts and canons—not proceeding on the ground of God’s word—vainly endeavoured to prevent.

The monarchs of the Norman line did not set before their subjects a good example in this respect, as many public acts of a civil character were done by them on the Lord’s-day : William Rufus, Stephen, Henry II.,

Richard the First, twice (before his departure for the Holy Land and after his return), were crowned on the Lord's-day: John was inaugurated as Duke of Normandy, and was also, with his wife Isabel, crowned on the Lord's-day.

William I. assembled the Council at which Stigand, Archbishop of Canterbury, was deposed, on the Lord's-day; and in the year 1175, Richard Archbishop of Canterbury called a Council, at which nearly all the Bishops and Abbots of his province attended.

It is possible that some might have attempted to defend the coronations of Kings, and the holding of Ecclesiastical Councils on the Lord's-day, as partaking in some degree of a religious character; but the same plea, however insufficient, cannot be adduced in defence of other public acts of a purely civil character, done by the Norman rulers.

Thus Maud, the Empress, held a Council of her party on Trinity Sunday, 1142; and in 1185, when the Ambassadors from the East offered the throne of Jerusalem to Henry II., that king appointed the first Sunday in Lent on which to give his answer. There were present on the occasion the Patriarch of Jerusalem, several Bishops, William King of Scotland, and his brother David.

Henry III. conferred the order of knighthood on Richard de Clare, and also assembled a Parliament in 1246, on the Lord's-day.

It must be admitted, as a matter of history, that the

monarchs of the Norman line, who were guilty of these public profanations of the Lord's-day, were amongst the most unhappy of the kings of England, and that their reigns were periods of great misery, war, and bloodshed; and inasmuch as we know that such afflictions and calamities of kings and nations are caused by their transgressions, we may justly conclude, that amongst these sources of visitation at this time was the authorized profanation of the Lord's-day. An impression that such was the case, evidently existed in the public mind. It is true that this impression sometimes indicated itself in an objectionable and superstitious manner; which ought not to excite surprise, when the ignorance of the word of God which prevailed in all classes of society is considered. That a sense of the wickedness of the profanation of the Lord's-day on the part of their rulers prevailed among the people, also appears from the fact related, that when Henry II. was at Cardiff, in Wales, a man boldly addressed him, telling him that unless he amended his life as regards the Lord's-day, "he should hear such news within the year as would make him mourn till his dying day."*

A book, written by Dr. Bownde in the year 1595, in the reign of Elizabeth, to prove that it was a duty incumbent on Christians to observe one day in seven as a day of holy rest, was very generally read, and

* Quoted by Heylin, pt. ii. c. 7.

appears to have produced a great impression on the public mind in favor of the Lord's-day. The book was called in, and forbidden by Archbishop Whitgift, and also by Sir John Popham, Lord Chief Justice of England, in the year 1600,—a circumstance which caused it to be more anxiously sought for and read. Fuller, in his *Church History of Britain*, states that, in proving the unsuitableness of feasting on the Lord's day, Bownde makes an exception in favor of persons of rank and station.*

On reference to his book, this assertion of Fuller appears to be but too true. He certainly does palliate and justify noblemen and knights in indulging in food on the Lord's-day, which he considers to be wrong in those of humble degree.† According to Dr. Bownde's account, it was no uncommon thing in those days for persons to go to Church with hawks and dogs,—a practice which he reprobates,—alleging the excuses made for it to be insufficient, such as that so habituated were they to have their hawks with them, that their attention was not distracted by their presence.‡

The Paris Gardens in London were a place of great resort in the reign of Elizabeth,—bull-baiting, bear-baiting, and other sports took place there on the Lord's-day.

* Fuller's *Church History of Britain*, bk. ix. p. 227.

† "The True Doctrine of the Sabbath," &c. &c., by Nicolas Bownde, Doctor of Divinity. London, 1606. Bk. i. p. 211.

‡ Bk. i. p. 264.

On one of these occasions, in the year 1585, a scaffolding gave way, when eight persons were killed and several wounded; this was regarded by many who disapproved of this profanation of the Lord's-day, as a judgment of God. The evil, however, continued till the year 1603, when James I. suppressed it by a proclamation.

Queen Elizabeth, in the earlier part of her reign, did not properly appreciate the sanctity of the Lord's-day; in her progresses, that day was generally a day of feasting and amusement. Thus we read in Strype's Annals, that, when in a progress in Kent, in the year 1559, she was entertained by Lord Arundel, at Non-such House, at a great banquet on the Lord's-day, when there was a mask for Her Majesty's amusement.*

In the year 1585, John Smith, M.A., preached at Cambridge, *ad Clerum*, against the prevailing profanations of the Lord's-day—particularly Plays, which he asserted were wrong on Saturday, as unfitting the mind for the Lord's-day, and on the Lord's-day as a breach of the Sabbath. He was brought before the Chancellor, when it was arranged another opportunity should be given him of preaching and explaining his views on the Sabbath, but the result is not stated.†

The Proclamation of James I., commonly known as the "Book of Sports," in 1618, greatly encouraged the desecration of the Lord's-day. It caused much excite-

* Strype's Annals, vol. i. pt. i. ch. xv. p. 289.

† Strype's Annals, vol. iii. p. 496.

ment; and although the injunction to read it was not enforced, in consequence, no doubt, of the opposition of Archbishop Abbot, yet it doubtless laid the foundation of much of that alienation of the religious portion of the country from the Royal Family, which manifested itself so strongly on the re-issue of the same Declaration by Charles I., in the year 1634.

About the year 1618 a Lord Mayor of London, Sir George Bolles, exhibited a faithfulness and courage deserving of being recorded: he would not allow the King's carriages to pass through London on the Lord's-day, till commanded to do so by a warrant from the King, who was much displeased. The Lord Mayor, on receiving the warrant, sent back for answer:—"While
"it was in my power, I did my duty; but that being
"taken away by a higher power, it is my duty to
"obey." *

The circumstances which led Charles I. to issue the Declaration were these:—In the year 1633 the gentry of Somersetshire solicited Sir John Richardson, Lord Chief Justice of England, and Baron Denham, to publish an Order in the county for the suppression of church-ales, bid-ales, and clerk-ales, which were the cause of great immorality, disorder, and crime. Church-ales were gatherings in public-houses on the Lord's-day, on the termination of morning prayers; clerk-ales were merry-makings on the Lord's-day, when collections

* Wilson's "Life of James I.," p. 106. London, 1653.

were made for the support of the clerk of the church ; and bid-ales were feasts, at which collections were made for persons ruined in circumstances, in order to enable them to resume their trade or business. The Lord Chief Justice issued the Order accordingly, relying on precedent. Laud, Archbishop of Canterbury, by the wish of the King, commanded him to revoke the Order, which, after some demur, he did, "as far as in him lay." The Magistrates of Somerset, being displeased on account of the revocation of so salutary an Order, presented a petition to the King, through the Lord Lieutenant of the county, praying him to renew it, but their request was not granted : on the contrary, the King soon after renewed his father's Declaration, or "Book of Sports."

Many treatises on the subject of the Sabbath were published in the reign of Charles I. One was from the pen of Theophilus Bradbourne, in the year 1628 : in it he insisted on the duty of observing the Saturday as the Sabbath, and asserted that the Lord's-day should be regarded as a working-day. White, Bishop of Ely, was employed by the King to refute him ; which led to the publication of his work called "A Treatise of the Sabbath-day," in which he upholds the Lord's-day as of apostolic institution. Bradbourne, on being brought before the High Commission Court, retracted the views expressed in his book.

Heylin also wrote his "History of the Sabbath" in the reign of Charles I. This work says almost every-

thing that can be stated against the Sabbath being of Divine authority and perpetual obligation ; and although it displays much learning, ability, and zeal to please his Royal master, to whom it is dedicated, yet it is impossible to read it without being struck with the utter inadequacy of his premises to support his conclusions, the adroitness with which he furnishes his opponents with arguments which he confutes, and the courage of his assertions.

The effects of these views, thus patronised by the King, were very discernible in the Court of Charles, producing fruit which proved from what an evil root they sprang. The following scene, described in the Strafford Letters, will illustrate these effects :—“ The
“ French and Spanish ambassadors were both at the
“ King’s mask, but not received as ambassadors ; the
“ French sat among the ladies, the Spanish in a box :
“ it was performed on Sunday night ; my Lord Treasurer Juxton was there by command.”

Such was the lamentable state of things as regards the Lord’s-day, which preceded and, by shocking the religious portion of the nation, precipitated the temporary downfall of the monarchy.

During the Commonwealth, the observance of the Lord’s-day was made an object of great importance and national concern ; consequently a great improvement took place in this respect, and public conduct presented a remarkable and favourable contrast to the state of things in the time of Charles I., and also

when a reaction took place, after the Restoration, into the extreme of gross profanation of the day. The Lord's-day was now generally called the Sabbath by the Puritans in England, and also in Scotland. They thus asserted for the Christian dispensation its right not only to the day of holy rest, but to the word Sabbath, which represented it; as the cause of its being in abeyance had long ceased to exist, and no misunderstanding as regards the particular day signified could now possibly arise. Still the name Lord's-day is to be preferred as the more appropriate appellation for the Christian Sabbath, or day of holy rest, and also as that used by the Church of Christ from the time of the Apostles.

The state of things in the Court of Charles II. was very bad. The following is a scene as described by Evelyn:—

“I can never forget the inexpressible luxury and profaneness, gaming, and all dissoluteness, and as it were total forgetfulness of God (it being Sunday evening) which this day se'nnight I was witness of. The King, sitting . . . with Portsmouth, Cleveland, and Mazarene, a French boy, singing low songs in that glorious gallery, whilst about twenty of the great courtiers, and other dissolute persons, were at basset round a large table, a bank of at least 2000 in gold before them: upon which two gentlemen who were with me made reflections with astonishment. Six days after was all in dust.” *

It is unnecessary to add, that these periods of profa-

* Evelyn's Memoirs and Diary. Vol. i. p. 580.

nation of the Sabbath, all the more inexcusable because God's word was now accessible to every man, and the light of the Reformation pervaded all society, were periods of great calamity in our national history.

CHAPTER XVII.

UNITED STATES OF AMERICA.—LAWS., ETC., IN REGARD
TO THE LORD'S-DAY.

IN that great Empire ruled by a race kindred in blood, language, and religion, the United States of America, the Lord's-day is at least as well observed as in Great Britain; with the exception of New Orleans, where the laxity of a French Sabbath prevails. Long before the Revolution, the desecration of the Lord's-day was decided to be a breach of the Common Law, which was in force there as in England.

Laws have been enacted in many of the States in reference to the Lord's-day, of which the following is a summary :—

MAINE.—In this State, travelling, ordinary labour, and business are prohibited by a law passed in 1834.

NEW HAMPSHIRE.—By a law made in 1799, secular callings are prohibited, except in cases of necessity and mercy; travelling prohibited between sun-rising and sun-setting, unless from necessity, or to attend public worship, or to visit the sick, or do some office of charity.

By a law made January 22, 1814, it was enacted, "That no license from a Justice of the Peace for travelling on Sundays will avail in behalf of any traveller, or carrier with any team or carriage of burthen, or any traveller in the style and capacity of a drover with any horses, cattle, or other beasts: but all such license shall be utterly void."

VERMONT.—Secular labour is forbidden, except in cases of necessity and charity, by a law made in 1797.

MASSACHUSETTS.—By laws made in the year 1791 and 1796, secular labour and travelling are forbidden except in cases of charity: also in Rhode Island, by laws made in the years 1679, 1750, 1784, and 1798.

CONNECTICUT.—By a law made in 1808, secular labour and travelling are prohibited, except in cases of charity. In a revision of this law, in 1821, it is said, "It shall be the duty of the citizens of this State to attend the public worship of God on the Lord's-day."

In 1835, an exception was made in regard to the conveyance of the mail.

NEW YORK.—By a law made in 1813, all secular occupations are prohibited, also games and pastimes, on the first day of the week, called Sunday. Provision is also made for those who uniformly observe the last day of the week as a Sabbath; also, for any person removing his family or household furniture, if such removal be not commenced on such day. An exception is made in regard to the mails.

NEW JERSEY.—By a law of 1798, all works on land

or water are prohibited on the "Christian Sabbath," except of piety, charity, or necessity. An exception is made in regard to the conveyance of the mails.

PENNSYLVANIA.—By a law made in 1794, all worldly employments are prohibited on the Lord's-day, commonly called Sunday, works of necessity and charity excepted.

DELAWARE.—A like law was made in 1795.

MARYLAND.—By a law made in 1723, work is prohibited on the Lord's-day, at one's own or others' calling. Apprentices, servants, or slaves, not to be employed, except in ordinary household offices of daily necessity.

A similar law was made in Virginia in 1792.

Laws to the same effect were made in North and South Carolina. Working of slaves was prohibited, 1712; attendance on public worship enforced.

1803. A law was made in Georgia, requiring all persons to attend public worship; forbidding secular work, travelling, and the working of slaves.

FLORIDA.—A law was made in 1828, prohibiting ordinary labour; also the working of servants or slaves on the Lord's-day.

In ALABAMA ordinary work is prohibited, by a law passed in 1803, on the Christian Sabbath.

In MISSISSIPPI, by a law made in 1822, all labour, by free or bond, prohibited on the Lord's-day.

LOUISIANA.—No law regarding the Sabbath.

ARKANSAS.—Ordinary work is prohibited by law.

TENNESSEE.—By a law made in 1803, all labour on land or water is prohibited on the Lord's-day.

KENTUCKY.—By a law of 1822, all ordinary labour of slaves and others, for profit or amusement, is forbidden on the Lord's-day.

MISSOURI.—By a law made in 1835, all labour is forbidden on the Lord's-day; Courts are not to sit, except to receive a verdict or discharge a jury; neither are they to adjourn to that day.

ILLINOIS.—By a law of 1827, labour, and noise, and amusement, disturbing peace and good order, are forbidden.

INDIANA.—By a law made in 1817, all work or common labour is prohibited on the Lord's-day.

OHIO.—By a law made in 1831, all ordinary labour is forbidden; also sporting, fishing, hunting. Provision made for those who keep the seventh day as their Sabbath: also for emigrants; watermen who land passengers; keepers of tolls; ferrymen.

MICHIGAN.—It is enjoined by law that the first day be observed as a Sabbath.

LAWS PASSED BY THE CONGRESS OF THE UNITED
STATES REGARDING THE LORD'S-DAY.

Up to the Revolution the Common Law of England was in force in the North American Colonies.

In the year 1792 a law was made, empowering the Postmaster General to provide for carrying the Mail

of the United States by stage-carriages or horses, as he may judge most expedient; also giving him power to prescribe such requisitions to the Deputy Post-Masters and others employed under him, as may be found necessary, inflicting penalties on those who shall obstruct or retard the passage of the mail, and authorizing the Post-master General to keep an office, and to employ persons for the performance of the duties thereof. This law was re-enacted and approved in 1794.

A law was made in 1810, and re-enacted and approved in 1825, enacting, "That every Postmaster shall keep an office, in which one or more persons shall attend on every day on which a mail, or bag, or other packet or parcel of letters shall arrive, by land or water, as well as on other days, at such hours as the Postmaster General shall direct, for the purpose of performing the duties thereof; and it shall be the duty of the Postmaster, at all reasonable hours on every day of the week, to deliver on demand any letter, paper, or packet to the person entitled to or authorized to receive the same." By this law the Postmaster General is required to forward the mail, and Postmasters to deliver letters, &c. &c. on the Lord's-day.

According to a statement of the Post-Master General, made to the Twenty-first Congress in the session of March, 1830, the number of post routes in the United States on which the Mail was transported on Sunday was three hundred.

On several occasions Congress sat on the Lord's-day. Instances of this occurred in the Twenty-first and Twenty-second Congresses.

The Twenty-fourth Congress sat on two occasions on the Lord's-day. In the second session of the Twenty-fifth Congress there was a call of the House of Representatives for a sitting on the Lord's-day. In the third session of the same Congress both Houses sat in two instances on the Lord's-day for the despatch of business; a joint resolution to do so was adopted on the motion of Mr. Buchanan.

A Committee of the House of Representatives of the Fourteenth Congress, second session, to which Committee certain petitions had been referred against postal labor on the Lord's-day, recommended the enactment of a law to prohibit the delivery of letters thereon: 1817.

A Committee of the House of Representatives of the second session of the Twentieth Congress, to which petitions of a like character had been referred, recommends the repeal of the law requiring the Post-Masters to deliver letters on the Lord's-day: 1529.

Attempts were made to get the Congress to sit on Sundays, the 12th May and the 8th July; but in both instances they proved unsuccessful: 1838.

In 1838 the Legislature of New York, by a nearly unanimous vote, rejected the prayer of a petition for the repeal of laws for the observance of the Sabbath.

Combined efforts have been made from time to time to promote the observance of the Lord's-day; and

although these associated endeavours seem to have been partial and of but short duration, yet they have been useful.

In the year 1812, the Synod of Pittsburgh, and other Christians of various denominations, presented petitions against postal labour on the Lord's-day to the sixth session of the Twelfth Congress : also, in the year 1815, similar petitions were addressed to the third session of the Thirteenth Congress, from inhabitants of the States of New Hampshire, Massachusetts, Connecticut, North Carolina, and Ohio.

A Sabbath Union was formed in New York, in the year 1828. It was directed by two hundred ministers and laymen of various denominations, from fifteen States and territories. It endeavoured to effect its object by influence and moral suasion ; it formed auxiliary societies, circulated tracts, and held three public anniversaries ; some of its members, on their individual responsibility, established stages, which should not run on the Lord's-day, to ply between Buffalo and Albany. The Union was subsequently dissolved. The causes assigned were, that no suitable agent could be found to conduct its business, although an adequate salary was offered : and also, because of the inconsistency of some of its members, ministers and laymen, who were in the habit of traveling on the Lord's-day.

In the year 1836, the General Assembly of the Presbyterians at Pittsburgh passed resolutions against tra-

velling on the Lord's-day by steam-boats, canals, and railways.

The Baptist Convention of Ohio likewise protested against the alarming desecration of the Lord's-day.

In April, 1838, the Presbytery of Cleveland adopted a resolution in favor of the repeal of the law requiring Postmasters to deliver letters on the Lord's-day.

In the year 1838, at the Anniversary of the American Bethel Society, a resolution was adopted against traffic on the Lord's-day in the inland waters of the United States, and in favor of the repeal of the law requiring Postmasters to deliver letters on that day.

Other efforts have since been made, and with much success.*

In the year 1843, a society was formed in Boston called "The American and Foreign Sabbath Union." The object of the Union is stated to be, "by the universal diffusion of information, by united example and kind moral influence, to endeavour to persuade all persons to abstain from worldly business, travelling, and amusement, and to attend the public worship of God on the Lord's-day."

The following extract from the Sixth Annual Report, of the date of 1849, represents the feeling in the United States regarding the Lord's-day to be of a very encouraging character:—

"Steam-boats and rail-cars in many cases have ceased

* See "Kingsbury on the Sabbath." Carter, New York.

to run on the Sabbath, and on some of the greatest thoroughfares in the United States. More than eighty thousand miles of mails, which a few years ago ran on the Sabbath, have been stopped; and the Postmaster General, in a written communication made the last year, has said, '*I should be gratified to see the transmission of the mails as well as every other species of labour suspended on the Sabbath.*' 'When proprietors of conveyances are disposed to withdraw the means of conveyances on that day, and there is no likelihood of others being substituted so as to give facilities to a few to the disadvantage and injury of the many, *I take pleasure in acceding to the arrangements so far as the mails are concerned*; as has lately been done upon the lines of rail-roads between Albany and Buffalo; following the example set by the New York and Boston, and the Boston and Albany lines.'

"More than thirty Railroad Companies now do not run their cars on the Sabbath day, and about a dozen of them, out of New England, have stopped the last year. Increasing uneasiness, by increasing numbers, is manifested, where the cars still continue to run; and on many routes the number of travellers is constantly diminishing. It is becoming more disreputable to travel on the Sabbath; and the practice is becoming more confined, in many places, to the low and vulgar, the ignorant and vicious."

CHAPTER XVIII.

LAWS ETC. REGARDING THE OBSERVANCE OF THE
LORD'S-DAY ON THE CONTINENT OF EUROPE.

A GENERAL laxity in the observance of the Lord's-day prevails all over the Continent of Europe, affecting Protestant as well as Roman Catholic communities. Attempts have been made from time to time, some by voluntary exertion, some under the sanction of the authorities, or ministers of religion, to effect an improvement; but these efforts have failed in producing their due effect, because they were not based on the command of God, or they advocated on one and the same ground, and as of equal authority, the observance of the Lord's-day, and of holidays of mere human appointment. The most remarkable movement of this kind is that which has lately taken place in France.

In that country, from an early period, laws have existed for the observance of the Lord's-day.

Charlemagne was a staunch advocate for the observance of the Lord's-day, as may be seen from the measures taken by him to promote it.

Charles the Fifth, in 1363, by letters patent, enjoined that on the Lord's-day there should be a cessation of public business.

Ordinances to the same effect were issued in June, 1551, under Henry the Second of Orleans; in 1560 under Charles IX.; and in 1701 under Louis XIV.

The law of the 17th Thermidor, in the sixth year (1793), regulated the observance of the sacred days.

The law of the 15th Fructidor, of the same year, enjoined and treated specially of the celebration of the decades.

The first article of the decree of the 7th Thermidor, eighth year (1795), recognised the decades only as holidays, and required their observance by none but the constituted authorities, public functionaries, and salaried agents.

The organic law of the Concordat, of the 18th Germinal, year ten (1797), made no alteration in this respect: it specially mentions that the rest of the public functionaries is to be on the Lord's-day: Art. 57.

The law which rules France at present is that of November, 1814.

The law of the 18th November, 1814, is one of the most important laws of modern times in France; by the first Article ordinary labour is required to be suspended on the Lord's-day, and holy days recognised by the State.

The holy days recognised by the State, besides the

Lord's-day, are Christmas-day, Ascension-day, the Assumption, and All Saints-day.

Provision shops are exempted from the operation of this law : also persons of the medical profession, letter-carriers, and drivers of public conveyances ; harvest and agricultural labourers.

Many lawyers, however, think that this law has been virtually abrogated by the Charter of 1830.

The Court of Cassation decided in opposition to this opinion, by the decree of the 23rd June, 1838. A similar view had been taken of this law by a judgment of the tribunal of Colmar, of January, 1834, and was confirmed by a decree of the Court of Colmar of the same year. A judgment of the tribunal of the Seine, of July, 1835, was also confirmed by a decree of the Court of Colmar in 1837.*

The Chamber of Peers, the Chamber of Deputies, and the Minister, have declared that the law of 1814 is in force, and ought to be executed.

This legislation was not modified after the abdication of Louis Philippe, by the Republic, nor by the Empire.

By Article 4 of a Law of the 22nd March, 1841, the employment of children under sixteen years old, on the Lord's-day and holy days, in manufactories, is prohibited : this law, being contingent on the promulgation of an order to that effect by the Administration, was not enforced till January, 1854, when it was applied

* *Memoire pour l'Observation des Dimanches*, par M. Meuvais, Notaire à Etain. Paris, 1851.

in the arrondissement of Lille; and, in consequence, all work of children under sixteen years ceased in all the workshops (*usines*) and manufactories of Lille. By the same law all night-work is prohibited to young children.

In the discussion of this law in the Chamber of Deputies, 26th December, 1841, a member proposed that the age should be ten instead of sixteen, under which children may not be employed more than six days a week. The Minister of Justice protested against such an arrangement; and a member, an Israelite, in the name of his co-religionists, expressed his respect for the institution of the Lord's-day.*

The journals of the month of July, 1844, announced that the Consistory General of the Israelites at Paris had decided that henceforth the Sabbath of the Jews, which was celebrated on Saturday, should be transferred to Sunday. A similar disposition was exhibited in Germany.

In the month of January, 1840, a deputy moved the repeal of the law of November, 1814, but his proposal was unanimously rejected. A similar proposal was rejected in 1832.†

An important discussion took place in the Chamber of Peers in February, 1844, relative to the importance of Government observing the law of 1814, when one of the ministers stated it was fully their intention to do so.

Ministerial circulars and decrees of prefects have

* Perennes, de l'Institution du Dimanche, page 31.

† Perennes, page 32.

also of late years been issued in France in promotion of the observance of the Lord's-day.

The following is a summary of the principal of these :—

The Minister of Public Works issued one in March, 1849 ; it professes anxiety for the moral improvement of workmen ; acknowledges the duty of a Government to exhibit a good example in promoting it : and it therefore decides that henceforth no labour be performed on the Lord's-day or on the holy days, by the workmen employed by the Government, save in exceptional cases.

The Minister of War, January, 1850, orders that things be so arranged in all regiments, as to give the soldier every possible facility for the performance of his religious duties.

The Minister of Public Works again issued a circular dated November, 1854, in which he repeats his anxiety that his directions of 1849 be carried into effect ; and that care should be taken to consult the authorities as to the exceptional cases, that they may form their opinion of them. It concludes by saying, that a Government always honours itself in giving a high example of the traditional respect which in all ages is attached to the day consecrated by the laws of religion to rest, to worship, and to the family.

Monsieur de Morny, Minister of the Interior, addressed a circular to the prefects in December, 1851. It begins by observing, that the efforts hitherto taken by the Government to secure the cessation of

work on the Lord's-day and sacred days, have not had the desired effect. He states that resistance has been encountered, at one time from the municipalities; at another, from persons who have deemed their interests threatened; and what is most serious, that the agents of the Government themselves, whether from indecision or weakness, have neglected to conform to the orders which have been issued.

He speaks of the Lord's-day as one of the essential supports of that morality which constitutes the strength of a country. To look at it in a material point of view, rest is necessary to the health and to the intellectual development of the working-classes. Often working men, who are accustomed to work on the Lord's-day, endeavour to make up for this constraint in idling on some other day of the week—a sad habit, which, by despising traditions the most venerable, leads to the ruin of the family and to debauchery. It concludes with repeating the prohibition to work on the Lord's-day.

The Minister of War, M. De Saint-Arnaud, issued another order in August, 1852, enjoining the introduction of a clause in all contracts for labour, to the effect, "That no work shall take place on the Lord's-day and holy days:" and in any case of emergency a reference must be made to a competent authority, to decide on its sufficiency to justify a deviation from the rule.

Circulars to the same effect were issued to the Sub-préfets by the Préfets of departments: in October,

1850, by the Préfet of the Maine and Loire; in 1851, by the Préfet of the Haute-Marne, of the Haute-Saone, and of the Haute-Garonne.

Early in the year 1852 a Society was formed in Paris to promote the "observance of the rest of the Lord's-day" (*Association de Paris pour l'observation du repos du Dimanche*). Its objects were, by example and by persuasion, to promote the observance of the Lord's-day and the holydays. Every member undertook to recite once a day one Ave and the Fourth Commandment.* They first directed their attention to trading on the Lord's-day. In their interviews with tradesmen they were almost invariably assured that nothing would be more agreeable to them than to rest from business on the Lord's-day, but that competition compelled them to trade. They then addressed the purchasers, and endeavoured to form an engagement between both, that one would not sell nor the other buy on the Lord's-day. They prepared a form for signature, which pledged those signing neither to sell nor buy on the Lord's-day; and also as much as possible to give the preference to those traders and employers who did not habitually follow their ordinary calling on the Lord's-day. The Society circulated these forms widely; several signatures were soon attached to them, and a perceptible improvement soon took place in many streets in Paris. A great many of

* *L'Observateur du Dimanche*. No. iii. Published in Paris, Rue de Sevres.

the bishops and clergy of the Roman Catholic Church in France soon signified their approval of the Society ; it also published rules for the formation of Auxiliary Associations throughout France.

In the year 1854 the Archbishop of Paris addressed a circular letter to his Clergy, recommending them to form Parochial Committees to co-operate with the Central Committee, in which he urged all the members to aid in increasing the number of adherents to the movement. In this circular the Archbishop speaks only of the observance of the Lord's-day, omitting holy days ; he urges prayer to God to free France from the scandal of violating so essential a precept of His law ; he recommends addresses in explanation of this great Commandment of the Lord.

Associations were also formed at Metz, Valenciennes, Marseilles, Lyons, Bordeaux, Angers, Dunkirk, Boulogne, and other places. In the last-named place the exertions of the late Mr. Charles Cochrane were very active and successful in inducing the inhabitants to agree to close their shops on the Lord's-day. He subsequently visited Paris with the same view, and rendered important aid to the Society established there.

The Archbishops and Bishops in the several dioceses became the patrons and promoters of these Associations ; and circular letters on the subject were published by the Archbishop of Metz, the Bishop of Beauvais, the Bishop of Angers, the Archbishop of Rouen, the Bishop

of Gap, the Archbishop of Tours, the Bishop of Autun, the Bishop of Saint-Dû, and other Bishops.

It is greatly to be regretted, that in this movement the Lord's-day and the Saints' days should be identified, and that other errors and superstitions of the Church of Rome should be apparent—a result, however, to be expected when the Holy Scriptures are not made the only ground of proceeding. Desecration of the Lord's-day prevails to a fearful extent throughout France, and vast numbers absent themselves from the public services of the Romish Church in the towns and in the country. In the former, shops are opened to a great extent, and that not only in the poorer parts, but also in the most respectable streets; in the country, rural occupations of every kind are carried on. The causes which give existence to this state of things are various. Confounding days appointed by man for religious worship with the Lord's-day, is one cause: it leads to a disregard of both. The parish priests permit the peasantry to work in wheat-harvest; and the peasantry, without their permission, work also during the vintage and hay-harvest; and in this way a habit of working on the Lord's-day is generally induced.

About eighty thousand conscripts discharged from the Service return annually to the country, and take with them there those habits of disrespect for the day, which it may be said had been taught them by autho-

city; for reviews and parades are frequently held on the Lord's-day, as also elections; and other public and political acts are done.

The abolition of the seventh-day rest by law in 1793, and the substitution for it of a tenth-day rest, must have had a most prejudicial effect on the population of France as regards the Lord's-day.

In the year 1855 regulations were made in Vienna, requiring the stalls of the market-people to be cleared away, and shops to be closed, at 9 A.M. on the Lord's-day, before the commencement of public worship. On the termination of afternoon service, all the provision shops, excepting butchers' shops, were allowed to re-open. Efforts were subsequently made by the Bishops to close the public gardens in the neighbourhood of the capital on the Lord's-day and holy-days, and to prohibit dancing. They did not, however, succeed in their object.

In the year 1850, the Bavarian Government issued ordinances for the observance of the Lord's-day and holy days. These ordinances were, however, subsequently annulled, in consequence of a recommendation to that effect from the Lower Chamber, who thought that amusements should be encouraged on the Lord's-day.

In Switzerland and in Prussia exertions have been made to promote the observance of the Lord's-day by associations formed for that purpose. In the latter country an edict was issued in 1851, closing the

post-offices on the Lord's-day from 9 A.M. to 12, and from 1 till 5 P.M.; and in the month of May in that year the Prussian Ministry for Commerce published a decree, in which they said that the observance of the Lord's-day was not to be secured by orders of Government, but by the instrumentality of the Church, the school, and good example; but that the authorities were willing to promote it by taking away external hinderances. Public Fairs on the Lord's-day were also prohibited.

In the year 1850 the Government of the Duchy of Brunswick issued an ordinance, commanding that civil officers should promote diligently the observance of the Lord's-day. Orders to the same effect were also issued in the kingdom of Hanover.

In the Grand Duchy of Hesse, the Ecclesiastical Board, in a rescript of the Consistory of 1843, shewed how low an estimate they formed of the Christian Sabbath, by recommending that, "as often as weather or other circumstances required the continuance of agricultural labour on the Lord's-day, the Burgomaster might give permission for it." Motions, proposing that public dancing and public amusements should be prohibited, were rejected by the Second Chamber, who resolved that such amusements might be practised after the religious services.

CHAPTER XIX.

TEACHING OF THE CHURCH WHEN REFORMED
REGARDING THE LORD'S-DAY.

AT the period of the Reformation, the observance of the Lord's-day was a subject which engaged a considerable degree of attention in Germany. With the exception of a few persons, who insisted on the obligation on Christians of keeping the seventh day, there was a universal agreement that the Lord's-day, or first day of every week, should be observed.

The Continental Reformers admitted the Ten Commandments into their Catechisms, and instructed the young in them, commenting on each as the rule of human duty ; but in their public documents, they are careful in regard to the Fourth Commandment, to guard against the supposition that they observed one day in seven with a Jewish strictness, or with the superstitious notion that there was some inherent holiness in one day more than in another. They studiously inculcated the idea that the injunction to rest, chiefly meant, in its application to Christians, a rest from sin, and in contemplating and worshipping God ; and that bodily rest was

secondary, and subsidiary to this more important end of the Command. In their anxiety to assert their Christian liberty, they often express themselves in a way so extreme as to be dangerous to the cause of truth. Although burning and shining lights, and honoured instruments in the hands of God for the accomplishment of great objects, they were but men—men, who had found their way out of the dense darkness of Popery, yet whose mental vision, though by Divine grace under the circumstances wonderfully clear, with regard to some things still continued clouded. Whilst we reverence the Reformers, and honour them for their testimony, yet we do not fall into the very error against which they contended—of making man an infallible authority, and adopting human opinions as our rule of faith rather than the word of God. We should remember, too, that they were men engaged in an exciting conflict, and that therefore they sometimes wrote what was unguarded.

We must also conclude, from the way in which they express themselves with regard to the privilege of abstaining one day in seven from ordinary business, that the demands on their time and energies were by no means so great as in our days, when the human powers of mind and body are taxed to their utmost extent, causing even those who do not hold the Divine authority of the Sabbath to admit the expediency and necessity of such an arrangement, with a view to the capability of prolonged exertion. Thus Nowell says, in his

Catechism, in the explanation of the Fourth Commandment, that rest from work was enjoined in order to render the condition of slaves or serfs tolerable. This view is not unfrequently stated in the writings of the earlier Reformers ; and also of the Fathers of the Church.

Luther and Calvin, especially the former, in some passages in their writings, express themselves strongly in favour of the Divine and universal obligation of the Sabbath. Thus Luther, in his Commentary on Genesis ii. v. 3, says: "God did not sanctify for himself the heaven or earth, or any other creature ; but he sanctified the seventh day for himself, that we may understand that the seventh day was to be chiefly devoted to divine worship." Again, "It follows, therefore, from this place, that if Adam had stood in innocency, still he would have held a seventh day sacred ; that is, he would on that day have taught his posterity concerning the will and the worship of God : he would have praised God : he would have rendered him thanksgiving." "On the other days he would have cultivated the land, would have tended cattle. Even after the Fall, he kept the seventh day holy ; that is, he instructed his children on that day—a fact to which the offerings of his sons Cain and Abel testify. Therefore the Sabbath from the beginning of the world is destined for the worship of God." Luther also says :—"I thank God for this greatest blessing, for this his great goodness to us, that he has given us his word, and that he has appointed a

“ particular day for treating of it and studying it.”* In his letter against those who in his time advocated the observance by Christians of Circumcision and the Jewish Sabbath, he argues in opposition to the assertion that the Decalogue was binding only on Jews. He says, that the Ten Commandments, as the law of nature, are written on the minds of all men, and that, not only before Moses, but before Abraham, the knowledge of them pervaded the whole world; for had Moses and Abraham never lived, the Ten Commandments would have been of force. He also says, that the Jews are arrogant in claiming for themselves exclusively, the Fourth Command — being an universal one, belonging to the whole world: but that it is not binding upon us in the way in which Moses presented it to the Jews distinctively as a nation.† In his Commentary on Genesis ii., he states that God’s will is that the Command regarding sanctifying the Sabbath, should remain.

Calvin, commenting on the same portion of Scripture, says :—

“ For God devoted a special day out of the others for this peculiar purpose: wherefore this blessing is nothing else than a solemn consecration by which God draws to himself on the seventh day the attention and exertions of men. First, therefore, God rested; then he blessed that rest, that in all ages it might be kept holy by mankind: and he appointed each seventh day to be spent in rest, that his example might be a perpetual rule. The object is to be kept in mind; for God did not command men simply to

* Simplex Orandi Modus.

† Luther in Sabbatharios.

make holiday on every seventh day, as if he took pleasure in idleness ; but that it being free from all other occupations, he might be more at liberty to apply his mind to the Creator of the world.”

Again, Calvin speaks of the need of a Sabbath to Christians being as great as to the antients, as well for earning as for testifying for the faith.*

Notwithstanding the views expressed in the foregoing quotations, impartially demands the admission that the Reformers do often use language, both in their writings† and public declarations, difficult to reconcile with them, and which renders their opinions on the subject of the Lord’s-day of little value on either side of the question.

The Confessions of Faith and Catechisms of the Continental Reformers regarding the Lord’s-day are not satisfactory ; and yet it would seem that the jealousy which characterizes their statements is an extreme into which they ran lest they should encourage another extreme—that of a tendency to a Rabbinical keeping of the day, or the observance of it, as merely a day of idleness.

The Augsburg Confession of Faith thus speaks :—

“Those who think that the observation of the Lord’s-day was appointed by the authority of the Church, instead

* Calvin, Comment. in Quartum Præceptum.

† See Luther’s “*Declamatio Popularis*” on the Third (Fourth) Commandment. Also, on Galatians, chap. iv. ; and Catechisms major and minor. Also, Calvin’s Institutes, on the Fourth Commandment, chap. viii.

of the Saturday, as a necessary thing, greatly err. Scripture has repealed the (Saturday) Sabbath, because it says, that ‘after the preaching of the Gospel all the Mosaic ceremonies can be laid aside:’ still, as it was necessary to appoint a certain day that the people might know when to assemble, it appears that the Church appointed the Lord’s-day for that purpose; which, for this cause also, is believed to have commended itself to them, that men might have an example of Christian liberty, and might know that neither the observation of the Saturday, nor of any other day, was necessary.”*

Again :—

“But because this society of men in this corporeal life have need of order, certain ceremonies conducive to this end may be retained without superstition; that is, provided they be not regarded as spiritual worship or necessary things, so that the people may know when they are to assemble in churches for preaching and the sacraments; for it is necessary that there should be a public ministration. It is well, therefore, that certain times be appointed; for this cause the Lord’s-day, and many other holy days, are observed by us.”†

* “*Nam qui judicant ecclesiæ auctoritate, pro Sabbato institutam esse diei dominici observationem tanquam necessariam, longe errant. Scriptura abrogavit Sabbatum, quia dicit omnes ceremonias Mosaicæ post revelatum evangelium omitti posse. Et tamen quia opus erat constituere certum diem, ut sciret populus quando convenire deberet, apparet ecclesiam ei rei destinasse diem dominicam, qui ab hanc quoque causam videtur magis placuisse ut haberent homines exemplum Christianæ libertatis, et scirent, nec Sabbati nec alterius diei observationem necessariam esse.*”—(Cap. vii. De Potestate Ecclesiasticâ; Confessio fidei in Comit. August.)

† “*Sed quia hæc societas hominum in hæc corporale vita habet opus ordine, possunt aliqui ritus utiles ad hunc finem politicum reti-*

The Swiss Confession of Faith says:—

“Although religion is not restricted by time, it cannot however take root, or be exercised, without a distinction or arrangement of time: therefore every Church chooses for itself a certain time for public prayers, the preaching of the Gospel, and the celebration of the Sacraments. But it is not permitted to every one to violate this arrangement of the Church at his own discretion; and unless fair leisure be granted for the exercise of the means of grace, men are sure to be drawn away from them by their occupations; whence we see, in the ancient Churches, that not only, were certain hours weekly, appointed for assemblies, but that the Lord’s-day itself, from the very times of the Apostles, was appointed, for sacred rest; which day is now, with great propriety, observed by our Churches for worship and brotherly love. In doing this we are in no degree given to Jewish observation and superstitions; for we do not think one day more holy than another, nor that cessation from labour is in itself agreeable to God; but we celebrate the Lord’s-day, not the Saturday, with a free observance.” *

neri sine superstitionis opinionibus, hoc est, ne judicentur esse cultus, aut res necessariae, ut populus sciat quando cœtus in templis convenire debeat ad conciones, et ad usum sacramentorum: oportet enim ministerium illud esse publicum. Prodest certa tempora constitui. Ita servantur apud nos feriæ diei dominici, et pleræque aliæ.” (Articuli De Abusibus, De Descripmine Cîlorum, &c. &c. Confess. August.)

* “Quamquam religio tempore non alligatur, non potest tamen absque justa temporis distinctione vel ordinatione plantare et exerceri, deligit ergo quævis ecclesia sibi tempus certum ad preces publicas, et evangelii prædicationem, necnon sacramentorum celebrationem. Non licet autem cuivis pro suo arbitrio ecclesiæ ordinationem hanc convellere; ac nisi otium justum concedatur religionis externæ exercitio, abstrahuntur certe ab eo negotiis suis homines. Unde videmus in

The fruits of these opinions are now visible on the Continent, in the almost universal disregard for the due observance of the Lord's-day which so widely prevails among Protestants equally as among Romanists : so that, instead of being a witness for God in this respect against the Church of Rome, the Protestants emulate her in their desecration of the Lord's-day.*

The Geneva Catechism observes on the Fourth Commandment, " This precept has a separate and peculiar " feature, since the observation of a rest is part of the " antient ceremonies : therefore it has been abrogated " by the coming of Christ."

There is one body of Continental Christians, namely, the Vaudois, whose declared views regarding the Christian Sabbath are in accordance with the teaching of the word of God. They hold that the observance of the Lord's-day is of Divine authority ; and in their public service the Decalogue is read.†

The Moravian Brethren also hold views on the subject similarly Scriptural. Bost, in his " History

ecclesiis vetustis, non tantum certas fuisse horas in septimanâ constitutas cœtibus, sed ipsam diem dominicam ab ipsis apostolorum temporibus iisdem sacroque otio fuisse consecratam : quod etiam nunc recte propter cultum et charitatem ab ecclesiis nostris custoditur. Observationi Judaicæ et superstitionibus nihil hic permittimus. Neque enim alteram diem alterâ sanctiorem esse credimus, neque otium Deo per se probari existinamus, sed et dominicam non Sabbatum liberâ observatione celebramus." (Confessio Helvetica, 24 Art. de Feriis.)

* See also Catechesis Palatina et Heidelbergensis, on the Fourth Commandment.—Sylloge Confessionum Oxon. e Typograph. Clarend. 1827.

† La Liturgie Vaudoise, 1837.

of the Bohemian and Moravian Brethren," page 152, says :—

"The Brethren always entertained the greatest reverence for the Lord's-day, regarding the observance of it as one of those which the will of God has continued in his Church through all dispensations. They observed a strict rest on this day, attending to the letter of the law, abstaining from all secular work and improper use of their time."

It is said, however, that many of the Moravian Brethren on the Continent are, in their practice, but too much influenced by the laxity regarding the observance of the Lord's-day, which prevails around them.

The English and Scotch Reformers, in their public and authorized Liturgies, Catechisms, and Confessions, took a view of the obligation of the day of holy rest most decided, and in this respect contrasting with those expressed in the Confessions and Catechisms of the Protestant Churches on the Continent. The Presbyterian Church of Scotland, in her Confession of Faith, and in her Greater and Shorter Catechism, plainly and unmistakably declares that the Lord's-day is to be observed in obedience to the Fourth Commandment. The Confession of Faith thus speaks :—

"As it is of the law of nature that, in general, a due proportion of time be set apart for the worship of God; so in his word, by a positive moral and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath to be kept holy unto him, which, from the beginning of the world to the resurrection, was the last day of the week, and from

the resurrection of Christ was changed into the first day of the week, which in Scripture is called the Lord's-day, and is to be continued to the end of the world as the Christian Sabbath. This Sabbath is then to be kept holy unto the Lord, when men, after a due preparing of their hearts and ordering of their common affairs beforehand, do not only observe a holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations, but also are taken up the whole time in the public and private exercises of His worship, and in the duties of necessity and mercy." *

These views also are embodied in the Larger Catechism, under the head of the Fourth Commandment; and under the same head, in the Shorter Catechism. "The Confession of Faith" was incorporated with the Statute Law of Scotland in 1567. It was also adopted by the Westminster Assembly of Divines, called together by Parliament in the year 1643, approved of by the Assembly at Edinburgh in 1647, and, being ratified by Act of Parliament 1649, became the public and avowed Confession of Faith of the Church of Scotland.† The youth of Scotland are carefully instructed in the Catechisms. The consequence is, that the people of that country are pre-eminently and honorably distinguished for their reverence for the Sabbath.

And here it would be well to observe on the great importance of training up the young, by example and precept, in a regard for the Lord's-day. It is a lesson

* "The Confession of Faith of the Church of Scotland," c. 21, section 7, 8.

† Stewart' Compendium of the Laws of the Church of Scotland.

which may be taught at a very early age, and the remembrance of which is never effaced, but is of all others likely to influence and give a right direction to the future life and conduct. And next to the importance of inculcating on the young the duty of observing the Christian Sabbath, is that of presenting it to them in a loving and pleasing aspect; as a day of Christian cheerfulness, privilege, and blessing; as much removed from austerity and gloom, as from levity and worldliness. To the true believer in Christ, the day is one of joyful associations, and on which he realizes with more than ordinary intensity the blessings which the Gospel confers, and the glorious prospects it holds forth to him,—a day of bodily and mental rest and domestic endearments. So that where it is truly valued and enjoyed, the happiness of the heart is sure to be reflected in the deportment, so as to commend religion to all, particularly to the young.

With regard to the Church of England, the compilers of the Liturgy unquestionably held that the Ten Commandments are binding on Christians—including of course the Fourth—for they form a prominent part of the public service; also, after each Commandment has been solemnly pronounced by the minister, the people are taught to pray, “Lord, have mercy upon us, and incline our hearts to keep this law;” and, when all the Commandments have been read, to say, “Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.”

Some members of the Church say that this does not prove that the Church of England teaches her members that all these Commandments are binding upon them, or at all events, that the Fourth is binding; and yet it is difficult to see how they can so conclude; for what means the announcement of these ten laws in her Liturgy, and the injunction that they should be inscribed on the walls of our churches? Assuredly not to teach that they are not to be obeyed! And if neither to inculcate obedience nor disobedience, why place them there at all? If it were intended that the Fourth should be excepted, why not at once plainly declare, that whilst God gave the former dispensation ten Commandments, only nine are binding on Christians? What means the prayer, to be said, and doubtless felt, after each Commandment, including the Fourth? It clearly means what it says, that God would incline the heart of him who utters it to keep that law; and it may be asked, even if these considerations presented no difficulty to overcome, to what does the prayer refer at the conclusion of the Commands, “Lord, have mercy upon us, and write *all these thy laws* on our hearts, we beseech thee?” Is the Fourth included, or is it alone excepted, or has the prayer no reference to any of them? and if to any, how can it be denied that it has to all?—to the Fourth as well as to the others? It devolves upon the objectors to reconcile these difficulties. But the opinion of the compilers of the Liturgy

is further put beyond all doubt by the exhortation to sponsors in the Baptismal Service, to see that the baptized be taught as soon as they are able to learn, the Creed, the Lord's Prayer, and the *Ten Commandments*, in the vulgar tongue; and be instructed in the Church Catechism, prepared for that purpose; the Homily on the Place and Time of Prayer also decidedly inculcates on Christians the duty of observing the Lord's-day as the Christian Sabbath. It is difficult to see how the Church could declare her opinion more plainly.

Again, in the Church Catechism, to which the sponsors are referred, and in which they are exhorted to see that the children be instructed, we find that one of the three things they undertake to do is, "to keep God's holy will and Commandments, and to walk in the same all the days of their life;" and when they are further asked, what these Commandments are, the reply is, "The same which God spake in Exodus xx.," after which they are required to repeat the Decalogue, including the Fourth Command. And here we must remark on the grave sin of the Church of Rome in altering the arrangement of the Commands, and substituting for the Fourth Command in many of her Catechisms, other words than those in the Scriptures; for instead of "Remember the Sabbath day to keep it holy," these Catechisms say, "Remember to keep holy the festivals;" thus she corrupts the Inspired Word, and makes void the law of God by her traditions.

With regard to the Church of England, the consequence of her teaching in her public formularies is, that the great majority of her members hold the Divine authority and perpetual obligation of the Sabbath—even in instances where there may be a practical disregard of the duty—and that the largest measure of moral and pecuniary support in efforts to promote or secure its observance made in our days, has been derived from her ministers and people.

Such deep root has the conviction taken in the public mind, that the Sabbath is a command binding on all men, that a violation of it, on the part of those in authority, would be productive of the most injurious results in shaking the moral principle of the community.

With respect to the views of individual Reformers of the English Church, they are much more sound and satisfactory than those of the German Reformers. Still we often find opinions of a doubtful character expressed; but as the Reformation progressed there is a perceptible improvement. We should remember, that the Reformers, both in this country and abroad, were men groping their way out of the dense darkness of Popery; and it is not to be wondered at that they did not always see clearly at first. We have a remarkable evidence of this improvement in their views in the fact, that whilst the Ten Commandments were omitted in the First Book of Edward the Sixth, compiled in the year 1548, they were introduced into the Second Book; notwithstanding the part Bucer in all probability had

in preparing it,—whose views of the subject were not satisfactory.* The Second Book was used in the year 1552, and in many respects was an improvement on the First Book. This doubtless is attributable to increasing light and perception of truth on the part of the compilers of it; for the opinions of Cranmer, one of those who had a chief hand in it, were not sound at a previous period of his history.† Peter Martyr, whose views on the subject were Scriptural, may have exercised a beneficial influence in having the Ten Commandments introduced.

The opinions of Peter Martyr are stated in his Comment on the Fourteenth Chapter of the Epistle to the Romans, where he thus expresses himself, speaking of days the observance of which was optional: “But we
“except the Lord’s-day, for it belongs to the Deca-
“logue, as one day of the week was to be consecrated
“to the service of God: in the old dispensation God
“willed that day to be the seventh; that the memory
“of the creation of the world and of deliverance from
“Egypt might with more certainty be impressed on
“the mind; but afterwards the Lord’s-day was sub-
“stituted, that the memory of the resurrection of
“Christ, and of salvation obtained through Him, and
“our hopes of our own resurrection, might be im-
“pressed as deeply as possible on our minds; and it

* See Bucer, on the Twelfth Chapter of St. Matthew.

† See “A Confutation of unwritten Verities in the Writings of Cranmer,” page 61. Parker Society’s Works.

“ was appointed by the Apostles themselves, of which
“ there is sufficiently plain mention in the Sacred
“ Scriptures.”

We occasionally find the First Liturgy of Edward the Sixth, and the opinions of the Reformers at an earlier period of their course, referred to in proof that they did not regard the Sabbath as of Divine authority. But we must remember that the Reformation was in its nature a state of progress from darkness to light, and that therefore the views most recently expressed are those by which we are to judge of the opinions of the Church in its individual members.

The most antient liturgies of the Eastern Church commenced with the law of Moses.* The Fourth Commandment was also read by itself, followed by a prayer similar to that in our Communion Service, in the antient missal of Salisbury in the Communion Service.†

There can be no question as to the object of introducing the Commandments into the service, nor of the benefit to morality which has been derived from such an arrangement.

* Constitut. Apostol. Lib. ii. c. 57. Also, *Origines Liturgicæ*. By Rev. W. Palmer. Oxon.

† Palmer's *Origines Liturgicæ*, vol. ii. c. 4. s. 3

CHAPTER XX.

THE LORD'S-DAY, OR CHRISTIAN SABBATH, IN
MODERN TIMES IN ENGLAND.

ON the whole, the United Kingdom presents a striking and favorable contrast to the rest of Europe in its observance of the Lord's-day. The causes which contribute to this satisfactory result are manifestly those stated in the previous chapter. The National Churches in England and Scotland acknowledge and inculcate on their members the duty of keeping holy the Sabbath, or day of rest; their Catechisms carefully instruct the young in the obligation to observe it.

The Free Church of Scotland is also most zealous for the observance of the Lord's-day; a remark which likewise applies to the various religious denominations there. In England, that influential and active body of Christians, the Wesleyan Methodists, have always been characterised by reverence for this duty, and by their efforts to promote its observance. Their endeavours have in no small degree contributed to preserve among the humbler classes in England, and of

the Protestants of Ireland, a respect for the Lord's-day. Among the Nonconformists of various denominations, great numbers hold the Divine authority and perpetual obligation of the Christian Sabbath.

The Congregationalists, however, for the most part on principle oppose the enactment of laws in reference to religion ; a principle which they extend to the Lord's-day. They regard legislation of this character as an interference with liberty ; and they conceive that human conduct, in religious matters, should be regulated by individual conscience, enlightened and instructed by the word of God, rather than by legal enactments. Whilst scruples, based on religion, although we cannot adopt them, claim forbearance and respect ; yet it is difficult to understand how man can, consistently with the responsibility he owes to God, allow any influence to be in abeyance ; how he can refuse to employ it in his Master's service, whether it be that of a private individual or that of a magistrate and legislator ; or why he should be deterred from using it because it may have been abused. Legislation, in reference to the Lord's-day, is designed to secure to the weak the possession of a property, of which, like other property, they are liable to be deprived—the property of one day in seven, given by God to every member of society—and to protect him in the enjoyment of its various privileges. It is true that such legislation presents a compulsory aspect, as well as a protective one ; so do laws in reference to the Sixth Com-

mand or the Eighth Command; compulsory on the unprincipled and unscrupulous, but protective of the religious and conscientious man. A duty, the observance of which so vitally affects the happiness of individuals and the well-being of society, may well become a subject for legislation, especially exposed as the time of man is to undue encroachments from motives of gain or pleasure.

With respect to the Romanists in this country, their views and practices regarding the Lord's-day are very unsound and lax; they consider that its observance consists in devoting it partly to religion and partly to pleasure; nor have they assisted in any of the great movements which have been made in England to defend it from attack or to promote the holy keeping of the day.

The establishment of the Sunday School system, introduced by Mr. Raikes of Gloucester in the year 1781, has tended to preserve among the population a knowledge of religion, and a reverence and regard for the Lord's-day, of the advantages of which that system is an illustration and proof. It is fearful to contemplate the condition in which our population would be, were it not for the Sunday School training of the last three generations. We must form an estimate of its benefits not only by the positive good it has done, but also by the evil it has prevented. There are now in the United Kingdom 23,514 Sunday

Schools, 318,135 gratuitous Sunday School teachers, and 2,407,642 Sunday School scholars.

Sunday Ragged Schools, for the most neglected portion of the young of the population, are of recent introduction; but they have already accomplished much good. All these things conduce to promote the observance of the Lord's-day in England and Scotland, and among the Protestant population of Ireland, and to endear it to them.

Still, notwithstanding our advantages as regards our national reverence for the Lord's-day, not only is there great room for improvement, but there is good ground for apprehending that desecration of the day is on the increase, and is likely to gain the ascendancy, if active, general, and Scriptural measures to prevent it be not taken by the Christian community.

The published opinions of Archdeacon Paley, who, following in the wake of Heylin, denied the obligation of the Sabbath on Christians, have proved highly injurious in disseminating views opposed to the teaching of the Word of God. Other English divines since his time have given publicity to similar opinions, but as these opinions are virtually those of Heylin reiterated, it is not necessary to refer further to them. The weight of learning and talent in the Church of England is, however, decidedly against Heylin's views.

In the beginning of the eighteenth century, with the revival of religion in England, an improved ob-

servance of the Lord's-day also took place. Dr. Beilby Porteus, Bishop of Chester, and subsequently of London, was honourably distinguished in his endeavours to promote the observance of the day. In the year 1780, what was called a promenade was opened at Carlton House on the Lord's-day, professedly with a view to give persons an opportunity for exercise and conversation: three shillings were charged for admission; it soon became the resort of dissolute persons, and a place of assignation. About the same time meetings were held on the Lord's-day avowedly to discuss religious subjects; they were called Christian Societies, or Theological Societies; at these places Infidel opinions were broached, and in this way the religious principles of many were corrupted. Bishop Porteus resolutely set himself to oppose these evils: he induced Mr. Mansfield, afterwards Lord Mansfield, in 1781, to bring in a Bill for the suppression of them; it was opposed by Mr. Wilkes, but passed the Commons without a division: the Duke of Manchester opposed it in the Lords, but it passed the first reading by a majority of twenty-six, after which it did not encounter further opposition. Lord Mansfield doubted the efficiency of the Act to accomplish the object it had in view. Subsequent experience has, however, proved that it is sufficient for its purpose. This Act is the 21st Geo. III. c. 49.

In the year 1794 he induced the Society for enforcing

His Majesty's Proclamation for the Suppression of Vice and Immorality, to issue an Address, exhorting the higher ranks to bind themselves not to give or receive invitations to entertainments or assemblies—not to travel except in cases of urgency or for purposes of charity—not to follow their ordinary business, and not to employ domestics in anything interfering with their public or private religious duties on the Lord's-day. The Bishop was President of the Society.

In the year 1794 he addressed a letter to the Clergy of the diocese of London on the profanation of the Lord's-day, in which he mentions particularly the desecration of the day, by the plying of stage-waggon and stage-coaches, by printing and dispersing of Sunday newspapers (an evil which has so fearfully increased since his time, and proved such a powerful means of demoralising the humbler classes), by following ordinary business in breweries, and by the erection of buildings. He exhorts the Clergy, both publicly and privately, to oppose these desecrations, and recommends private remonstrance, in the first instance, as often the more effectual mode of proceeding.

In the year 1805 a practice prevailed of having concerts at private houses, at which public singers performed on the Lord's-day. The Bishop addressed letters to three ladies of rank who were leaders in this practice, exhorting them to discontinue it, which they promised to do.

Almost the last public act in the life of this eminent man was one in defence of the Lord's-day: he thus relates it:—

“I had for some time past observed, in several of the papers, an account of a meeting, chiefly of military gentlemen, at a hotel at the West-end of the town, which was regularly announced every other Sunday during the winter season: this appeared to me, and to every friend of religion, a heedless and wanton profanation of the Christian Sabbath, which, by the laws both of God and man, was set apart for very different purposes; and the Bishops and Clergy were severely censured for permitting such a glaring abuse of that sacred day to pass without notice or reproof. I determined that it should not, and therefore thought it best to go at once to the fountain-head—to the person of the highest and principal influence in the meeting—the Prince of Wales (afterwards George the Fourth). I accordingly requested the honour of an audience and a personal conference with him on the subject. He very graciously granted it, and I had a conversation with him of more than half an hour. He entered immediately into my views, and confessed he saw no reason for holding the meetings on Sundays more than on any other day; and he voluntarily proposed that the day should be changed to Saturday; for which, he said, he should give immediate orders.”*

These exertions of the venerable Bishop during his episcopate, doubtless tended greatly to check the desecration of the Lord's-day.

In the year 1830 Dr. Blomfield, Bishop of London, addressed a letter to the inhabitants of London and

* “Life of Bishop Porteus,” by the Rev. R. Hodgson. London, 1811.

Westminster, "On the present neglect of the Lord's-day." Dr. Daniel Wilson, now Bishop of Calcutta, when Vicar of Islington, in the same year published seven Sermons on the Sabbath. These proceedings led many to turn their attention to the subject, and to discern its great importance.

In the year 1831 a Society was formed in London, "To promote the due Observance of the Lord's-day."* The chief originator of it was Mr. Joseph Wilson, the son of an affluent London merchant. Mr. Wilson devoted himself to the promotion of its objects, as its Honorary Secretary, till the period of his death in the year 1855: his services were invaluable, cha-

* The following are the names of those Gentlemen who founded the Lord's-day Observance Society, and established it on the basis of the Divine authority of the Sabbath:—J. Battye, Esq.; N. Baxter, Esq.; J. Beldam, Esq.; Rev. H. Blunt; J. Brenton, Esq.; J. Bridges, Esq.; R. J. Chambers, Esq.; H. C. Christian, Esq.; G. Rochfort Clarke, Esq.; D. Coates, Esq.; Rev. W. Dealtry, D.D.; J. Deverell, Esq.; W. Evans, Esq., M.P.; A. Gordon, Esq.; T. Hanky, Esq.; Rev. J. Harding (afterwards Bishop of Bombay); Rev. T. Harding; Rev. J. Labouchere, Esq.; Colonel MacInnes (afterwards General); H. Maxwell, Esq., M.P.; J. Poynder, Esq.; Rev. M. M. Preston; Rev. H. Raikes, afterwards Chancellor of Chester; Rev. S. Robins; W. Roberts, Esq.; Hon. G. Ryder, M.P.; E. V. Sidebottom, Esq.; Rev. T. Sims; A. Smith, Esq., M.P.; G. J. P. Smith, Esq.; R. Saunders, Esq.; J. M. Standen, Esq.; J. M. Strachan, Esq.; N. Wathen, Esq., Rev. H. Watkins; P. White, Esq.; Rev. S. C. Wilks; Rev. D. Wilson (afterwards Bishop of Calcutta); and J. Wilson, Esq., Honorary Secretary.

Dr. Sumner, Archbishop of Canterbury; Dr. Blomfield, Bishop of London; Dr. Sumner, Bishop of Winchester; Dr. Ryder, Bishop of Lichfield, and other Bishops, have from time to time rendered the Society important aid in its efforts, by presiding at its Annual Meetings, attending Deputations to the Government, and giving the Society the benefit of their advice and counsel.

racterised as they were by sound principle, deep piety, great energy and perseverance, and good common sense.

As that Society has taken a prominent part in all the movements in reference to the Lord's-day, which have been made since its formation, it will be desirable to state here its principles and objects, extracted from the "Primary Address" adopted at a Meeting held in February, 1831. The Address was the production of the Bishop of Calcutta:—

"That the dedication of one day in every seven to religious rest and the worship of Almighty God is of Divine authority and perpetual obligation, as a characteristic of Revealed Religion during all its successive periods; having been enjoined upon man at the Creation—recognised and confirmed in the most solemn manner in the Ten Commandments—urged by the Prophets as an essential duty, about to form a part of the institutions of the Messiah's kingdom—vindicated by our Divine Lord from the unauthorized additions and impositions of the Jewish teachers—transferred by Him and his Apostles, upon the abrogation of the ceremonies of the Mosaic Law, to the first day of the week in commemoration of the resurrection of Christ, and on that account called 'The Lord's-day'—and finally established in more than all its primitive glory as an ordinance of the spiritual universal Church of the New Testament and a standing pledge and foretaste of the eternal rest of heaven. And that this Meeting believes that every person in a Christian country is bound in conscience to devote this seventh portion of his time to the honour of God, by resting from the business of his calling; by abstaining altogether from the pursuit of gain, and from ordinary pastimes and recreations; by

guarding against every worldly avocation and interruption; and by spending the entire day in the public and private duties of religion, with the exception of such works of necessity and charity as our Saviour by his example was pleased to allow and commend: so as to designate this one day of rest and Divine service, after six days of labour, as a more distinguished privilege of the Christian, than it was of the Patriarchal and Jewish dispensations.”

The objects of the Society are stated to be—

“To diffuse information as widely as possible on the subject, by the publication and circulation of Books and Tracts on the Divine Authority of the Institution—on the objections raised against it—on its practical duties—its unnumbered benefits—the prevailing violations of it—the new inroads made on its sanctity—the best means of abating or preventing those evils, and promoting the sanctification of the day—and on similar topics.

“To adopt all such measures, consistent with Scriptural principles, as may appear best adapted to lead to a due observance of the Lord’s-day in the Metropolis, and throughout the Empire.

“To open a correspondence throughout the British Empire, and if possible on the Continent of Europe, and wherever else suitable opportunities may occur, for the purpose of forming Local Associations, and for maintaining a friendly intercourse with Societies already existing, or that may be established, with the view of promoting the due observance of the Lord’s-day.

“To promote, by all proper measures, Petitions to the Legislature, throughout the country, for the enactment of such laws as may be necessary for repressing the open violation of the Lord’s-day, and for protecting the Christian worshipper in the peaceful exercise of his duties.

“And generally to form a point of union, if God should be pleased to bless the design, for the efforts which may be made in every part of the world towards this great object.”

The Society, on its formation, and in subsequent years, exerted itself with great activity. It opened a correspondence with the Metropolis and the country generally, with a view of obtaining information and exciting an interest in its object. It also published, and circulated very extensively, Tracts, addressed to various classes of society, on the Divine authority of the Lord's-day, and the practical duties devolving on all who acknowledged it. It instituted an inquiry into the laws regarding the Lord's-day, with a view to their amendment. Associations similar in character were also originated in various parts of the country, and ministers of religion were urged to preach and hold meetings in order to instruct the public mind on the subject. The singular success with which these efforts have been crowned, is an incontestable proof of the importance of such an organization, with its kindred associations all through the kingdom: there can be no doubt that, but for the Society, humanly speaking, the national observance of the Sabbath would have been compromised on more than one occasion, for in some attacks made upon it, the enemy would have won the battle whilst preparations were being made for resistance: but the Society, always ready and organised, has formed at such junctures a rallying point for the friends of the Sabbath.

CHAPTER XXI.

PROCEEDINGS OF SIR ANDREW AGNEW IN PARLIAMENT, REGARDING THE OBSERVANCE OF THE LORD'S-DAY.

EFFORTS to promote the observance of the Lord's-day were not limited to a Society ; the subject was brought prominently before the country in the year 1832, through the medium of Parliament. On the motion of Sir Andrew Agnew, Bart., a Select Committee to inquire into the laws relating to the Lord's-day was obtained on the 3rd of July ; and the Committee commenced its sittings on the 6th of August of that year.

Before, however, detailing the proceedings of the Committee, it will be well to say something of Sir Andrew Agnew, whose name will descend to posterity, in the history of the Church of Christ, honourably distinguished for his faithful and fearless advocacy of the Lord's-day.

Sir Andrew Agnew was born in Kingsale in Ireland, in 1793 : his father, Lieutenant Andrew Agnew, was the eldest son of Sir Stair Agnew, Bart., of Lochnaw Castle in Scotland : his mother was the eldest daughter

of John, twenty-sixth Lord Kingsale, Premier Baron of Ireland, and one of the oldest families in that country. Sir Andrew spent the first sixteen years of his life in Ireland, and received his subsequent education in Scotland and England; having studied for some time at Oxford. His manners were courtly, his disposition remarkably amiable, and he was altogether free from those provincial peculiarities which are often an impediment in the way of one who has to advocate a question of national importance. Many of the periodicals of his time represented him as severe and ascetic in his disposition and habits, but such a statement was utterly without foundation, and made by those who did not know him; or who, if they knew him, sacrificed truth to prejudice. He was elected Member of Parliament for Wigtonshire in 1830, and again in 1831.*

Ninety witnesses were examined before the Select Committee, including persons representing various classes in life. Among these witnesses was Dr. Farre, who gave important testimony respecting the beneficial influence of the seventh-day rest on man, in a sanitary point of view.† Master-bakers and journeymen-bakers of London also appeared as witnesses, and gave a touching description of the moral degradation and disease entailed on many of their class, owing to their being deprived of the religious and other privileges of the Lord's-day. Persons connected with the Inland

* See "Life of Sir Andrew Agnew, Bart.," by Rev. Dr. M'Crie.

† See page 34 for this evidence.

Navigation of the Country testified to the demoralization of the men employed on canals and navigable rivers, attributable to the same cause.*

The Rev. David Ruell, Chaplain of the Clerkenwell House of Correction, stated, that during eighteen years he had had 100,000 prisoners under his pastoral charge, and had generally found that the neglect, or gross violation of the Sabbath, was one of the principal causes of crime; and that the prisoners themselves had often confessed that such was the case. In reference to prisoners of all classes, he added, that in nineteen cases out of twenty, they were persons who had not only neglected the Sabbath, but all other ordinances of religion. Similar statements have since been made by many Chaplains of Prisons. At a meeting held at Cowes, in the Isle of Wight, in January 1857, the Rev. Henry Smith Warleigh, Chaplain of the Parkhurst Prison, stated that ninety-five out of every hundred boys there, traced their entrance on a course of crime to the desecration of the Lord's-day.

The Report of the Committee was an important document, and recommended an amendment of the law.

But Sir Andrew Agnew was not content with eliciting a valuable body of evidence, and placing it before the country and Parliament.

His own opinions as to the importance of the subject, and the necessity of the amendment of the law, were

* See "Statistics and Facts of the Lord's-day," by the Author. Seeleys, Fleet Street, London.

doubtless strengthened by the information he had received. In the month of March, 1833, he moved for leave to bring in a Bill "to promote the better observance of the Lord's-day." The Bill is drawn up by Mr. George Rochfort Clarke, Barrister, who was distinguished for his faithful and unflinching assertion of the Divine authority and perpetual obligation of the Lord's-day as a truth of the Word of God, and as the only safe and secure basis on which exertions to promote its observance can be made. After full consideration, on the part of Sir Andrew, the Committee of the Lord's-day Observance Society, and other friends, as to the character of the Bill, it was finally decided that it should be based on the principle of the Fourth Command, and should prohibit all work not required by piety, charity, or necessity: the Bill was rejected on the motion for the second reading, on the 16th May, 1833, by a majority of 79 to 73. Mr. Shaw, Member for the University of Dublin, seconded the motion for leave to bring in the Bill; and Mr. Plumptre, one of the Members for Kent, the motion for the second reading; the minority was, all the circumstances considered, encouragingly large. The subject was distasteful to many even of those who professed a regard for the Lord's-day. Some thought that Sir Andrew Agnew attempted too much in presenting to the House a Bill based on the full principle of the Lord's-day; but Sir Andrew had in view to raise public Christian opinion to the standard held up in the Word of God, and this

opinion he felt would be lowered still more by presenting a Bill short of that standard ; even if, on other and higher grounds, he did not object to such a course. The effects of the discussion that took place on the Bill were very satisfactory. Many were led to consider the subject, and they soon perceived that they had, without thought, been in the habit of doing things not compatible with the requirements of God's law.

This improved state of feeling extended to all classes, including persons in the highest station. Orders were given at the Royal Palace that all provisions required for the Lord's-day should be purchased and delivered on Saturday. Cabinet-dinners on the Lord's-day were discontinued, and labour was diminished, or wholly suspended in many establishments.

On the 11th June, 1833, Sir Andrew Agnew, with characteristic perseverance, moved for leave to bring in a Bill to amend the Laws relating to Scotland. The introduction of the Bill was opposed, but it was carried by a majority of thirteen ; it was, however, subsequently withdrawn.

Sir Andrew Agnew also brought in a Bill for the removal, in certain cases, of Saturday and Monday Fairs and Markets, to other days of the week, as local and relative circumstances might require. This Bill was withdrawn, on the understanding that it was to be introduced as a clause in a Bill to be brought in by Mr. Petre, member for Bodmin.

A Bill was brought in by Sir Andrew Agnew to

enable the Election of Officers of Corporations and Public Companies, then required to be held on the Lord's-day, to be held on the Saturday next preceding, or on the Monday next ensuing; it received the Royal Assent on the 24th July, 1833, and is the Act 3 & 4 Will. IV. c. 31.

This Bill, which was prepared by Mr. George Rochfort Clarke, is deserving of special notice, because the preamble asserts that it is the duty of the Legislature to remove hinderances to the observance of the Lord's-day; a principle of which it was important thus to secure the acknowledgment.

Mr. Petre brought in a Bill, on the 10th of June, 1833, to consolidate and amend the laws relating to the Lord's-day. It was opposed by the Lord's-day Observance Society, as not recognising the authority of God, either impliedly or avowedly; as proposing to repeal ancient laws which, though not effective, acknowledge the Divine authority of the Lord's-day; also as containing provisions at variance with God's word, and the provisions of those very statutes which the Bill professed to consolidate. The second reading came on for consideration on the 9th July, when the debate was adjourned. Mr. Petre, however, ultimately withdrew the Bill, owing to the opposition given to it by the friends as well as the opponents of measures based on the Divine Authority of the Lord's-day. The result of this attempt

of Mr. Petre to conciliate the support of the House by what was called a moderate measure, still more confirmed Sir Andrew Agnew in the opinion, that the course he had adopted, of framing his Bills on the Command of God, was the right and proper one.

Sir Andrew Agnew received considerable support by Petitions to the House of Commons in favour of his Bills. 1061 such petitions, with 261,706 signatures, were presented during the Session in favour of laws for the observance of the Lord's-day.

The Committee of the Lord's-day Observance Society, during these efforts of Sir Andrew Agnew, actively assisted him, both in Parliament and in the country. They aided him in drawing up his Bills, and in promoting petitions in their favour. They widely circulated "An Abstract of the Laws regarding the Lord's-day," which was given in the Evidence of Mr. Alexander Gordon before the Select Committee. They circulated "Reasons for an Alteration of the Law," an "Address to the Clergy by the Bishop of Calcutta;" and "Observations on the Bill now pending;" which were forwarded to Members of both Houses of Parliament. They also inserted in the newspapers an analysis of Sir Andrew Agnew's Bill. Deputations from the Society likewise waited on Members of the House of Commons, to secure their advocacy of Sir Andrew Agnew's Bill, or to disarm their hostility to it.

The exertions of the Rev. William Leeke to promote

the observance of the Lord's-day, are deserving of special notice. He was instrumental in founding a Society in Derby having that object in view, in December, 1833. He subsequently was the means of forming as many as ninety Associations in different parts of that county; and he travelled into various parts of England in order to diffuse information, and create an interest in the object. Mr. Leeke's services were wholly gratuitous, and proved of great importance, at this juncture, in aiding to secure support to the measures of Sir Andrew Agnew.

Sir Andrew Agnew again renewed his exertions in the Session of 1834. In the month of March he obtained leave to bring in a Bill for the observance of the Lord's-day, similar in all respects to his former Bill; only that the clause was omitted which excepted from the operation of the measure the transmission of the Royal Mail. The opinion began now to gain ground, that there was no sufficient plea of necessity or mercy for the transaction of Postal business on the Lord's-day; and, indeed, the suspension of all such business in the Metropolis on that day was a sufficient and practical proof, that not only might it be dispensed with without inconvenience to the public, but much to their satisfaction.

Besides, it was felt that the transmission of the Mail on the Lord's-day was an incentive to travelling, and was a sin in which the whole nation, with the exception of those who protested against it, participated; because it derived a revenue from it, and was a party to a sys-

tem of traffic as public carriers on the Lord's-day. Some difficulty was at first felt by the friends of the Lord's-day as to the expediency of omitting this clause; but the more the subject was brought under consideration, the more clear appeared to them the duty of doing so—a conviction now almost unanimously entertained by them. Mr. G. Rochfort Clarke, who drew up the Bill, strongly advocated the omission of the exception; and he had ultimately the gratification of seeing nearly the whole Christian community of his opinion.

The motion for the second reading was considered on the 30th April, 1834. The debate on the occasion was very animated; and a strong feeling of hostility was exhibited by the opponents of the measure, seven of whom in succession were allowed to speak against it. On a division, the motion for the second reading was rejected by a majority of 161 to 125.

Sir Andrew Agnew again introduced a Bill to enable local authorities to change Saturday and Monday Fairs and Markets to other days of the week: the Bill was, however, rejected by a majority of 50.

Nor were efforts for legislation in regard to the Lord's-day, in the Session of 1834, limited to those of Sir Andrew Agnew. An impression prevailed, both in Parliament and in the country, that the failure of his Bills was attributable to their insisting upon the observance of the Command of God, with only those exceptions required by piety, charity, and necessity:

it was thought that there ought to be some accommodation to popular feelings and infirmities, and that it would be better, in the first instance, to seek for a small portion of what was due, and when once it was obtained, to proceed gradually towards the attainment of all that was required, with increased prospects of success, owing to the additional vantage-ground which would be thus obtained; but experience has thoroughly proved the fallacy of such reasoning.

Mr. Hesketh Fleetwood brought in a Bill of this description on the 21st of May, 1834, "To facilitate and promote the better and more regular observance of the Lord's-day." The Bill proposed some valuable amendments in the existing laws; but whilst it proposed the repeal of some old statutes, it did not reenact the substance of their provisions—and in some respects it sanctioned proceedings at variance with the due observance of the Lord's-day. The Bill was rejected by a majority of thirty-two on the second reading.

Mr. Poulter, M.P. for Shaftesbury, at the same time brought in a Bill, "To render more effectual an Act of 29 Charles II., for the better observance of the Lord's-day." On the 4th of June, 1834, the Bill passed through a Committee *pro formâ*, on the understanding that the debate should be taken on bringing up the Report. On the 2nd of July the details were considered, when clauses were omitted and amendments introduced, which entirely altered the original object of the Bill. One amendment, adopted on the

motion of Mr. Cayley, was to the effect that nothing contained in the Act should extend to prevent games of chance, exercise, or other recreations in the open air, which should not take place during the hours of Divine Service, or be played for money, or on the premises of a public-house. It passed as amended in the Report. Further alterations of the same objectionable character being proposed, it was opposed by the friends of the Lord's-day, and happily rejected on the third reading.

The subject was also brought under the attention of the House of Lords. On the 15th of May, 1834, Lord Wynford brought in a Bill in that House, "for the better observance of the Lord's-day, and the more effectual prevention of drunkenness;" it passed a second reading; but encountering great opposition from all quarters, his Lordship withdrew it. The provisions of the Bill virtually sanctioned travelling, baking, and the keeping open public-houses on the Lord's-day, not justified on the ground of piety, charity, or necessity.

These efforts made in Parliament were regarded with great interest by the country: the debates were read with avidity, and in this way men were led to study and think on a subject which otherwise would have had little or none of their attention. The consequence was, that many consciences were awakened to the importance of the observance of the Lord's-day, and to its merciful bearings on the temporal and spiritual interests of man. The favourable feeling of the

public towards the measures of Sir Andrew Agnew were evinced by the number of petitions presented in the House of Commons, in their favour, which in this Session amounted to 1,076, with 204,413 signatures.

Parliament having been dissolved, Sir Andrew Agnew was again elected; but he determined not to bring in a Bill in the Session of 1835, that the advocates of what were termed more moderate measures might try their plan—his various Bills, which comprehended the whole subject, and which were based on the Divine authority of the Lord's-day, having been rejected. Mr. Poulter again introduced his Bill, which was looked upon as a moderate measure. It passed the second reading, but was ultimately lost; it was supported by the friends of Sir Andrew Agnew, but opposed by the advocates of moderate measures, on the ground of its limited character.

Sir Andrew Agnew, on the 21st of April, 1836, moved for leave to bring in a Bill for extending to all classes of his Majesty's subjects the protection of the Sabbath. The motion was seconded by Sir Oswald Moseley, Bart.; and, on a division, was carried by a majority of 118; there being 200 for, and 82 against it. The motion for the second reading was rejected on the 18th of May, by a majority of 32.

On the 4th of May, 1837, Sir Andrew Agnew brought forward his Bill for the fourth time. Like his other Bills, it proceeded on the ground of the Divine authority of the Sabbath, and the right of all classes to

protection in the enjoyment of its privileges. The first reading was carried by a majority of 146. It was read a second time on Wednesday, the 7th of June, by a majority of 44.

Thus this indefatigable advocate of the observance of the Lord's-day had at length the satisfaction of having the great principle of his Bill acknowledged by the House of Commons. The majority would have been greater had the Nonconformists in the country, and in the House, rendered the measure the support they had heretofore given: but at this time the dissenting denominations put forward with unusual prominence, as a fundamental principle, that it was wrong to legislate in regard to religion—not considering that the legislation sought for in this case was eminently protective of the well-disposed, and compulsory on the unprincipled and unscrupulous. The 21st of June was appointed for the consideration of the Bill in Committee.

The death of King William the Fourth, and the consequent dissolution of Parliament before the day appointed for the consideration in Committee of Sir Andrew Agnew's Bill, prevented its further progress; and likewise terminated his honourable and distinguished career as a Christian legislator. He did not, it is true, succeed in carrying his Bill; but by keeping the subject constantly before the public, and by means of the discussions of it that in consequence took place both in Parliament and the country, he caused the re-

flecting and religious portion of the community to see the great importance of the Sabbath, in a light in which they had not seen it before. After he ceased to be a Member of Parliament, he exerted himself unremittingly till his death (which took place in 1849) in opposing the desecration of the Lord's-day in Scotland ; and became a railway shareholder, that he might exercise the right, at the meetings of the proprietors, of opposing railway traffic on the Lord's-day.

In the year 1837, 886 petitions, signed by 106,722 persons, were presented in the House of Commons, in favour of a law for the observance of the Lord's-day.

In the Session of 1838, Sir Andrew Agnew having failed in securing his election in the new Parliament, Mr. Plumptre brought in a Bill, on the 22nd of February, for the suppression of trading on the Lord's-day. It passed a second reading by a majority of 139 to 68 ; but it was so altered and curtailed in Committee, and also in bringing up the Report, that it was opposed by the friends of the Lord's-day on the motion for the third reading, and thrown out. It was, however, discussed with an amount of forbearance and moderation which clearly showed how greatly the previous discussion of the subject, whilst Sir Andrew Agnew was in Parliament, had tended to improve the public feeling.

The Postmaster-General was invested with power, by an Act passed this year, to require railway companies to transmit the Mail every day of the week.

In the Session of 1838, on the motion of Mr. William Law Hodges, certain formal proceedings of the House of Commons were changed from Monday to other days, with a view of enabling the clerks and officers of the House to avoid attendance on their duties on the Lord's-day.

CHAPTER XXII.

THE POST-OFFICE—TRAVELLING—TRADING—PUBLIC-
HOUSES AND AMUSEMENTS ON THE LORD'S-DAY.

THE discussion to which the various Bills of Sir Andrew Agnew gave rise, proved of great advantage to the cause of Sabbath Observance. Increased interest was evinced in the subject ; and in almost every part of the kingdom organized efforts were made to suppress desecrations of the day. By these means a great improvement was effected.

The degraded condition of the men employed on Canals and navigable Rivers called forth much sympathy. Nearly the whole class—computed, with their families, at 100,000—residing in boats, which were constantly in motion, were deprived of the Sabbath. The Rev. John Davies of Worcester exerted himself with great success in behalf of their religious and social improvement.

The London bakers, a greatly aggrieved body, formed a Society, and appealed to the public to aid them in obtaining relief from the excessive labour they had to undergo on the day and night of the Sabbath.

The despatch and delivery of letters on the Lord's-day

was an evil which was regarded with growing dislike. It differed from most other desecrations; because the nation derived a revenue from it, and it therefore was considered a national sin. It acted very prejudicially on the servants of the Post Office. Being constantly intrusted with valuable property, they had special need of having the moral principle fortified to enable them to resist the temptation to break the Eighth Commandment to which they were exposed; instead of which, they were required, as a condition of their employment, to break the Fourth Commandment, and to forsake those means in the use of which right principles are given and strengthened.

Another objection was, that the Post Office was made instrumental in disseminating demoralizing publications in all parts of the kingdom on the Lord's-day. Many of them were published on Saturday with a view to being delivered in the provinces on the Lord's-day. It was calculated that, in the year 1850, eighteen millions of copies of newspapers were despatched from London on Saturdays for Sunday reading.

The result was such as might be expected. Colonel Maberly, the Secretary of the Post Office, stated before a Select Committee of the House of Commons, in the year 1843, that, in the interval from the 5th of January, 1837 to 5th of January, 1842, £322,033 were lost in passing through the Post Offices of the country. The bodily labour entailed on many of the men was also excessive.

The despatch of the Mail on the Lord's-day is also

a great incentive to railway travelling thereon ; for Directors are required by law to transmit the Mails every day at the request of the Postmaster General ; and Sunday travelling, as a necessary result, leads to Sunday trading.

London is a proof that a delivery of letters on the Lord's-day is not necessary. With its vast population, and great mercantile prosperity, no letters are sent out of London, or received in it, on that day ; nor ever have been. The question, then, naturally suggested itself, why should not a similar arrangement be extended to the country generally ? There was a day all through the kingdom on which no letter was received : that day was, in London, the Lord's-day—in the country, one of the ordinary days. All that was asked then was, so to arrange that the blank day should be the Lord's-day in town and country ; an arrangement which the Post Office authorities admitted was practicable.

Towards the end of the year 1838 great excitement was caused in the Metropolis by a recommendation of a Select Committee of the House of Commons, "That the principal General Post Office, and every Branch Office in London, should be open on Sunday for the reception of letters, and also during certain hours for their delivery, and that the Mail-bags should be despatched to and from London on every day of the week." All the Banking firms in London, with two exceptions, signed a memorial to the Lords of the Treasury against the suggested alteration. Memorials

to the same effect proceeded from merchants, solicitors, members of the Stock Exchange, and others; the Common Council of London unanimously adopted a resolution deprecating the measure.

Dr. Blomfield, Bishop of London, requested the Prime Minister, Lord Melbourne, to receive a deputation from the memorialists; which he accordingly did, on Wednesday the 20th of October, 1838; when he assured them it was not the intention of the Government to act on the recommendation of the Committee.

Encouraged by the successful issue of this effort, endeavours were made in various places to obtain a suspension of the Sunday delivery of letters, by memorials from the inhabitants to the authorities. Great numbers of persons also refused to receive their letters on that day. Numerous memorials against the issuing and paying of money orders thereon—a practice which existed in some towns—were forwarded to the Postmaster General. The result of these efforts was, that in the year 1847, by an order from the authorities, the Post Offices of all towns were permitted to be closed during the hours of Divine Service; and in the years 1848 and 1849 the Postmaster General withdrew 404 Rural Posts on the Lord's-day; 320 wholly, and 84 partially.*

The issuing and payment of Money Orders on the Lord's-day was also discontinued, from the 1st of January, 1849.

* See Report of Commissioners to investigate the Question of Sunday Labour in the Post-Office, page 6.

These results gave great satisfaction to the country ; which, however, was to be but of short duration ; for in the month of September, 1849, an Order was issued by the Marquis of Clanricarde, that country letters should be forwarded through London to their destination, on the Lord's-day. This announcement caused great alarm, being regarded as a preliminary step to a delivery of letters in London ; for the separation of the country letters involved the sorting of the whole mail ; and the London letters being ready sorted, a temptation would always exist to demand a delivery of them.

A numerous Deputation, organized by the Lord's-day Observance Society, consisting of Dr. Blomfield, Bishop of London, the Lord Mayor, and others, waited on Lord John Russell, then Prime Minister, to urge upon him the withdrawal of the Order ; but all they could obtain was a suspension of its execution for three weeks. In this interval three great meetings were held in the Metropolis : one in the Hall of Commerce, Sir James Duke, M.P., Lord Mayor, presiding ; the other in Freemasons' Hall, Lord Ashley in the chair ; and the third in the Borough : at these meetings resolutions were adopted against the Order.

The friends of the Lord's-day now felt that the time had come for a great effort to put a stop to all postal labour on the Lord's-day. The Lord's-day Observance Society most successfully promoted petitions to the

House of Commons, for its entire cessation. The Honorary Secretary of the Society, Mr. Wilson, was untiring in his exertions on this occasion, during the nine or ten months the agitation continued. A Metropolitan Committee was also instituted: it consisted of various denominations, and of persons who were not prepared to identify themselves with the Lord's-day Observance Society in all its objects. It promoted "A Declaration against Postal Labour on the Lord's-day," which received an immense number of signatures of bankers, merchants, and others in the Metropolis; it was inserted in the daily journals, and presented a most influential array of names. Mr. R. B. Seeley of Fleet Street, and Mr. Robert Baxter, were the originators of this Committee. The strong feeling of the country was evinced by the fact, that in the Session of 1850 there were presented to the House of Commons 4,475 petitions, with 656,919 signatures, in favour of the entire cessation of postal labour on the Lord's-day; whilst only 19 petitions, with 2,545 signatures, were presented against it.

Lord Ashley, subsequently known as the Earl of Shaftesbury—a nobleman illustrious in the annals of his country as a Christian philanthropist—undertook to bring the subject before the House of Commons. Accordingly, on the 30th of May, 1850, he moved an Address to Her Majesty, to direct that the collection and delivery of letters should in future cease in all parts of the kingdom on the Lord's-day; and that an inquiry

be made whether the transmission of the Mail could be suspended without injury to the public service. His motion was carried by a majority of 93 to 68.

The collection and delivery of letters were, in consequence, suspended in the United Kingdom, on Sunday the 23rd of June, 1850, and so continued till the 1st of September of the same year; when, in accordance with the recommendation of a Commission, empowered to report and decide on the subject by a resolution of the House of Commons of the 9th of July, the collection and delivery were resumed. Still much good resulted from this movement. It was not likely that an attempt to have a delivery of letters in London would be made for some time; the labour in country post-offices was diminished; and the Commission recommended, "That in retaining a Sunday delivery of letters in a rural district, the Postmaster-General be guided by the prevalent feeling of the locality; and that where the prevalent feeling of the district is opposed to such delivery, the Postmaster-General, after satisfying himself of the fact, take the requisite steps for suspending it."*

The number of persons holding situations directly from the Postmaster-General is said to be about twenty thousand; but a far larger number of persons are involved in labour on the Lord's-day in connexion with the despatch and delivery of letters. It is to be hoped

* Report of Commissioners to investigate the Question of Sunday Labour, 1850, page 6.

that the day is not far distant when not only the Metropolis, but the entire kingdom, which is so exalted among the other nations of the world, will render to God the sublime act of homage of suspending all postal operations, which are the main-springs of business, on the Lord's-day.

Travelling on the Lord's-day.—This form of Sabbath desecration is one which has greatly increased of late years. When conveyance of passengers was limited to the ordinary roads, coach proprietors were aware that seven days' continuous work, being injurious to their cattle, was prejudicial to their interests;* they therefore, as a general rule, were willing to suspend work on the Lord's-day. Competition, and the demand on the part of the public, however, often led them to act in opposition to their inclinations.

The railway system has now almost wholly superseded coach conveyance in this country. It is deeply to be regretted that from their origin, Railways have been made instrumental in the desecration of the Lord's-day. On most of the lines of railway in England, men were employed in their formation on the Lord's-day, to the great demoralization of the labourers and of the

* Mr. Bianconi stated before the British Association, when it met at Cork, "that none of his cars, 110 in number, for the conveyance of passengers in Ireland, travelled on the Lord's-day, except those which conveyed the Mail:" he adds, "that there was a saving of 13 per cent. from not working the horses on Sunday, finding it easier to work a horse eight miles every week-day, in place of six miles, than an additional six on Sundays."—(Mechanics' Magazine.)

surrounding population. This became such a crying evil, that in the year 1846, on the motion of the Hon. Mr. Bouverie, a Select Committee of the House of Commons was appointed to inquire into the condition of railway labourers, but no legislative action followed.

Attempts were made by the Lord's-day Observance Society to have clauses introduced in Railway Acts prohibiting traffic on the Lord's-day, but without success. In one case, that of the Newcastle and Carlisle Railway, in the year 1838, two barristers, members of their Committee, Mr. E. V. Sidebottom and Mr. G. J. P. Smith, appeared before the House of Lords to oppose the Bill, because a clause to this effect had been struck out of it. On a division, the motion to introduce it was rejected by a majority of thirteen to twelve.

When the lines were first open for traffic, in most instances but few trains were run on the Lord's-day, and these were defended on the plea of mercy and necessity. The number, however, gradually increased. This was attempted to be justified on the ground of the public demand. Soon the companies, having in truth, in a great measure, created this demand by holding forth inducements to travelling, openly stimulated it still further by announcing excursion trains at cheap fares; they said, that the working-classes in large towns required fresh and pure air, and that these trains afforded them the opportunity of enjoying it. But if this were the true motive, Monday should be the day chosen for the running of trains at cheap fares, it being, for the

most part, a leisure day with working-men ; or, return-tickets might be given, available from Saturday to Monday. Besides, these trains are advertised also in the country, and hold forth the inducement of cheap fares to the rural population to visit the towns.

The demoralizing effect of these excursion trains cannot well be overrated. Country towns are inundated with a large concourse of persons—public-houses are thronged—provision-shops are open—the Sabbath quiet of neighbourhoods is disturbed, and scenes of intoxication and profligacy are not uncommon. Goods trains also run on many lines. The sin, too, is one of a conspicuous character, which obtrudes itself on the public notice. Happily a conviction prevails in the public mind that there are Ten Commands enjoined by God, and that to keep the Sabbath-day holy is one of them. What must be the effect on the population of seeing traffic, in goods and passengers, carried on by these great mercantile companies, on the Lord's-day ; and all those inducements to increase it practised which are ordinarily resorted to in trade ? It must be to shake this conviction, not only as regards that particular Command, but also those other Commands which are in their minds identified with it. Nor, in considering this subject, must we overlook the servants of the Companies. There were 102,117 persons employed on lines of railway open for traffic in the year 1856. There are no official returns of the proportion employed on the Lord's-day ; it is, however, variously

estimated,—by some at 50,000, by others as high as 70,000.*

So little consideration is shown by some Companies for the well-being of their servants, that they require their clerks to deliver in their weekly accounts early on Monday morning, including the receipts of the Lord's-day; thus entailing upon them, in addition to other labours, anxious calculations on that day.

Some persons attempt to justify railway travelling on the Lord's-day on the ground of charity. They contemplate the possibility of cases of extreme urgency arising; but all will admit that such cases, rarely occurring at all, and still more rarely on the Lord's-day, are few indeed when compared with the vast number of persons directly and indirectly employed thereon in connexion with railway travelling, and whose welfare, spiritual, social, and physical, is, in consequence, so seriously affected. It must also be admitted, that it is not "mercy" to inflict a permanent injury, and of constant recurrence, on so many, in order to avert from a few some possible and contingent trials. These extraordinary trials should be met by extraordinary exertions; or, if they cannot be so met, like other trials they should be endured for once, rather than subject numbers of fellow-creatures to the privation of a privilege essential to their temporal and eternal happiness. To the conscientious mind such a con-

* The Author was assured, by a most respectable and intelligent Railway Official, that 70,000 was not too high an estimate.

sideration should constitute an obstacle as insurmountable as the absence of all means of conveyance.

In Scotland great opposition has been given to the running of trains on the Lord's-day, and with much success. At one time the Edinburgh and Glasgow Railway Company was the only one which did so ; but, on a change taking place in its Direction, in the year 1849, it discontinued Sunday trains, and has since then persisted in this commendable arrangement. On some of the other lines, however, trains are run on the Lord's-day.

In the year 1844, when a Bill was in the House of Commons to require Railway Companies to convey third-class passengers at cheap fares by certain trains, Mr. Thornley, M.P., proposed a clause, which was carried in the House of Commons, to the effect that such trains should be provided *every* day. The House of Lords, however, rejected it, and the Bill passed, enacting that, whenever any trains ran on the Lord's-day carriages for third-class passengers should be attached to at least one train.

There is a clause in the Act for amalgamating the Bristol and Gloucester and Birmingham and Gloucester Railway Company with the Midland Railway, passed in 1847, making it compulsory on the Directors to run two trains each way on the Lord's-day. This clause almost wholly escaped notice in the passage of the Bill through Parliament ; even members interested in the Bill were not cognizant of it until it had become law.

In the Session of 1849, Mr. Locke, M.P. for Honiton,

brought in a Bill to compel Railway Companies to carry passengers on the Lord's-day by those trains which convey the Mail. It was, however, rejected on the second reading, by a majority of 131 to 122. The Bill was most energetically opposed by the friends of the Lord's-day in England and Scotland.

There are other desecrations of the Lord's-day by travelling which are equally reprehensible as that by railways, although not so prominent or of such magnitude. Immense numbers are induced to travel, in the summer months, by the steamboats which ply on the Thames. It is computed that 24,000 persons are employed in the Metropolis alone, in connexion with omnibus and cab traffic. With regard to cabs in London, by a recent Act of Parliament, there are two classes of them: one class, licensed to run, seven days; the other, six days. The latter are known by being numbered from 10,000 and upwards. There are at present about 1500 cabs of this description.

In the year 1849, a porter of the Great Western Railway Company was convicted before the Justices of the City of Bath, under the Act 29 Charles II., for exercising his worldly calling on the Lord's-day, by removing goods not being passengers' luggage. The Bench having declined to enforce the payment of the penalty, application was made to the Queen's Bench, and a Mandamus obtained to compel the Magistrates to carry out their decision. The penalty was in consequence paid by the Great Western Company. This

prosecution was instituted by the Bath Lord's-day Observance Society, which, under the direction of its judicious and active Treasurer, Mr. Melmoth Walters, has been for several years conspicuous for its endeavours to promote the observance of the Sabbath.

There is no class more deserving of sympathy than that useful body, the Omnibus servants of the Metropolis; their laborious work goes on for seven days successively, with the exception of one Sunday in four or more weeks. The consequence is, that they have few or no opportunities for religious instruction or for mental improvement, bodily rest, or family privileges.

In the year 1851 they formed a Society, called the Metropolitan Omnibus Servants' Provident Society. At their meetings, which were held at midnight, owing to their absorbing occupations during the day, they naturally adverted to their condition, which drew public attention to their wrongs. The omnibus proprietors, however, disapproving of the meetings, the Society was dissolved. It is to be hoped that the inhabitants of the Metropolis, actuated by feelings of Christian benevolence, will interpose in behalf of this unhappy class of men. The unnecessary use of conveyances on the Lord's-day is an evil greatly to be deplored, not only on account of those who use them, but as regards the injurious effects produced on others by the example thus set; effects which tell with tenfold force in the case of ministers of religion.

Trading on the Lord's-day.—This is an evil which

prevails extensively in the provincial towns and in the Metropolis, but to a greater extent in certain districts of the latter. The shops which are most generally open are green-grocers, butchers, bakers, confectioners', shops for the sale of periodicals, and provision shops. It is stated in the Annual Report of the London City Mission, of 1852, that there were 14,000 shops open on some part of the Lord's-day in the half of London which came under the superintendence of their Missionaries. An extensive traffic is carried on on the Lord's-day in the sale of tobacco and snuff; as will appear from the fact, that upwards of 209,000 licences for the sale of these articles were granted in the year 1848.

Efforts have been made from time to time to put a stop to Sunday trading, by inducing tradesmen to agree not to sell on the Lord's-day. These efforts have generally failed in their main object, owing to all being unwilling to agree, or to some one breaking the agreement. Notwithstanding, it is most desirable that such efforts should be made, because they keep conscience alive to a sense of the duty of observing the Sabbath-day; and in almost every case some instances have occurred of persons consenting to discontinue trading on the Lord's-day without reference to the conduct of others.

There are various causes which encourage Sunday trading: and which ministers of religion and others should endeavour to remove. Servants in the houses

of the wealthy, often without the knowledge of their masters, order articles home on the Lord's-day. The payment of wages late on Saturday is another cause; for it leads to the provisions being purchased on the Lord's-day. The evil is aggravated when the wages are paid at a public-house. Many respectable establishments have adopted the plan of paying wages on Friday, and have found it work beneficially. The holding the cattle-market of the Metropolis on Monday has led to much trading and other desecration on the Lord's-day, both in London and the country; for it causes a large number of persons—salesmen, drovers, and others—to leave their homes on that day, who need refreshment and lodging. The Committee of the House of Commons of 1832, recommended the change of the day to Tuesday; and in the year 1855, on the market being established in the parish of Islington, the inhabitants, in co-operation with other parishes of the Metropolis, endeavoured to effect a change of the day; but the Corporation of London strongly opposing the proposal, they failed in their attempt. Sir George Grey, the Home Secretary, sanctioned a bye-law of the Corporation prohibiting the driving of cattle to or from the market within seven miles of St. Paul's during the Lord's-day, under a penalty of five pounds; but the magistrates refused to convict, on the ground that the Cattle Market Act did not confer such a power.

Mr. Hindley, M.P. for Ashton-under-Lyne, in the year 1847, obtained a Select Committee to inquire

into Sunday trading in the Metropolis. It issued a Report, recommending a measure for effectually prohibiting public marketing, and the open exposure and sale of goods on the Lord's-day; the penalties not being applicable to the sale of certain articles of food for a specified period before the customary hours of Divine worship. Mr. Hindley brought in a Bill to restrict trading on Sunday in the Metropolis, in the Session of 1848; which, not receiving the support of the Government, was withdrawn. Mr. Hindley again brought in a Bill with a similar object in the Session of 1849, which he likewise withdrew. A Bill of the same character was introduced by the Earl of Harrowby in the year 1850; it passed the House of Lords, but was withdrawn on going into Committee in the House of Commons.

In the month of April, 1856, Lord Robert Grosvenor brought in a Sunday Trading Bill, at the earnest instance of the tradesmen of the Metropolis: it passed a second reading, and went into Committee, but was ultimately withdrawn, in consequence of the opposition given to it by the lower orders in London. This opposition evinced itself by riotous proceedings of the mob in Hyde Park on Sundays, the 26th June and 1st July, when collisions with the police took place, and several people were injured; and persons riding in carriages or on horseback were hooted at, and taunted with inconsistency.

These various Bills sanctioned to some extent trading on the Lord's-day, and consequently were opposed by the Lord's-day Observance Society.

Public-houses and Beer-shops.—The desecration of the Lord's-day by Public-houses and Beer-shops is most demoralizing. The evil has been acknowledged in some degree by the Legislature, which has from time to time enacted laws regulating and restricting them. It is remarkable that every additional restriction has been attended with a corresponding diminution in the committals for crimes arising from intoxication. This was shown to be the case in London, when the Metropolitan Police Act was passed in 1839, which requires public-houses to be closed from twelve on Saturday night till one, p.m., on Sunday. In consequence of the beneficial effect produced by such legislation in particular instances, a law was passed in the year 1849, extending it to Great Britain generally.

In the year 1853, an Act was passed for Scotland, which required places for the sale of intoxicating liquors to be closed during the whole of the Lord's-day, except inns and hotels; and those only for lodgers and *bonâ fide* travellers.

Immediately after this law came into operation, committals for crimes arising from intoxication diminished. This continued to be the case, as appeared from statistical returns, published by the Chief Magistrates of Edinburgh and Glasgow.

In the year 1856 upwards of 400,000 persons signed petitions to Parliament in favour of the enactment of a similar law for England. The necessity of such an enactment was shown by the evidence taken before a Select Committee of the House of Commons, of which the Hon. C. P. Villiers was the Chairman, who impartially and courteously afforded every facility for giving information.

In this Session Mr. Wilson Patten brought in a Bill, which, with a slight modification, passed both Houses. In addition to the prohibition of a former Act to open till one, p.m., on the Lord's-day, it required public-houses to be closed between half-past two and six o'clock, and after ten in the afternoon of Sunday till four o'clock in the morning of Monday. After this Act had been in operation for some months the Lord's-day Observance Society instituted inquiries into its effects; when, from communications received from eighty-five police officials in England and Wales, it appeared that crime had in consequence diminished, and quietness and good order were promoted.

A section of the Licensed Victuallers were, however, dissatisfied with the Act, and formed themselves into a Society, called the "Licensed Victuallers' Protection Society," the object of which was to obtain its repeal. In the Session of 1855 they presented petitions to Parliament to that effect, which, being placed at public-

houses in England and Wales, received upwards of 400,000 signatures. At the time when such excitement prevailed in regard to Lord Robert Grosvenor's Bill, towards the end of the Session, a Select Committee was appointed to inquire into the Sale of Beer Act of the previous Session, of which the Hon. H. F. G. Berkeley, M.P. for Bristol, was the Chairman. The friends of the Observance of the Lord's-day, and also the promoters of Temperance Societies, requested to be permitted to give evidence: their offer, however, was not received. Still, the evidence which was given proved that the Act had worked most beneficially.

Sir Richard Mayne, Chief Commissioner of Police, laid before the Select Committee, returns embracing a radius of fifteen miles round London, and a population of about 2,500,000 persons. From these Sir Richard shewed that for the six months subsequent to the Sale of Beer Act coming into operation, as compared with the corresponding months of the previous year, there was a diminution of 1500 in the number of persons falling into the hands of the Police for drunkenness; that with regard to the Mondays for the same period, there was a reduction of nearly 1200; and that four-fifths of the aggregate reduction had taken place on Mondays. It had been asserted that there was an increase of committals on Tuesdays, the evil having been transferred to the Monday; but Sir Richard Mayne proved that there

was a diminution also in the Tuesday cases, though but a small one.

Captain Meredith, R.N., chief of the Constabulary of North Wilts, was the only witness from the provinces; and he in the most decided manner testified to the beneficial operation of the Act in Wiltshire.

The Report of the Committee recommended the alteration of the Sale of Beer Act. A Bill modifying it was accordingly introduced, and was hurried through Parliament in the month of August, 1855. It extended the time during which public-houses may be open on the afternoon, from one to three, p.m., and from five to eleven, p.m.

A large body of persons are involved in labour on the Lord's-day in connexion with public-houses and beer-shops; this will appear from the fact, that, according to the Report of the Select Committee of the House of Commons on Public-houses, of 1854, page 13, there were in England and Wales alone, in that year, 89,866 public-houses, and 41,547 beer-shops.

The strong and growing feeling in the public mind, entertained by men of all classes, that public-houses being open on the Lord's-day is a fruitful source of crime and misery, justifies the hope that the day is not far distant when they will be altogether closed on that day, except for lodgers and travellers.

Amusements on the Lord's-day.—It must be admitted on all hands, that amusements are useful and desirable; but it is equally certain that such amuse-

ments are innocent only when limited to the ordinary days of the week; they cease to be so when practised on the Lord's-day. No man should be so confined to work on the week-days, as to be deprived of fair time for such recreations as are conducive to his health of mind and body. Museums and reading-rooms should be accessible to him on the working-days; and certain days in the year should be given to him free from ordinary labour. Moreover, in every town of the kingdom, open spaces should be provided, wherein the public might enjoy quiet walks or pursue legitimate and manly sports. The friends of the observance of the Lord's-day go even further than this; for in addition to time for these amusements on ordinary days, they hold that, in accordance with the Divine Command, one clear day in every seven should be devoted to those spiritual exercises, domestic enjoyments, bodily and mental rest, which remind man of his immortality, and elevate him in the political and social scale.

That this boon of the Sabbath has been secured to man by God Himself, is a consideration of great moment; no less authoritative sanction could have bestowed such a valuable privilege on him, or secured the possession of it from the grasp of human selfishness. Hence, great is the folly of those who think they can retain the mere rest from labour on the Sabbath, whilst they deny the holiness of the day, which is the foundation of all its privileges. Once it is abandoned,

the others will soon be lost. The conviction that God claims one day in seven to Himself, and that it is man's duty to appropriate it to Him, and with that view to rest from his ordinary labours, is, in truth, the only barrier which can resist the encroachments of human selfishness, ever anxious to seize upon this valuable property for its own purpose.

Were the Lord's-day generally regarded as a time which might be devoted to amusement, it would soon become a day for labour, because public amusements necessarily involve labour. Thus the Sunday excursionist causes the railway servant, the omnibus servant, the engineer and stoker of the steam-boat, to work on the Lord's-day; and although it is said that these men might be secured a day of rest on some other day, yet, viewing the subject practically, this is in no instance done, nor could it be accomplished. On the contrary, no classes find it more difficult to obtain one day's remission of toil in the week than those who are ordinarily required to work on the Lord's-day. Once the working classes consent to employ the labour of their fellow-workmen on that day for their amusement, they concede their claim to one day of rest in seven; and their own employment, for the pleasure, profit, or convenience of others, is but a question of time. The introduction of additional labour too, into the market, which is done by adding to the days of labour, in the same degree diminishes its value. At present, sixteen millions of persons, constituting the industrial classes, including

their families, receive seven days' support for six days' labour; were the seventh day to be generally made a working-day, the consequence would be that they would barely get a subsistence in return for seven days' labour. In France, before the year 1789, when the Sabbath was universally observed as a day of rest, wages were higher than they have ever been since. *

Another evil sure to result from the opening of places of public amusement on the Lord's-day, is the increase in the numbers of those whom it would allure to public-houses, particularly of young persons; indeed, the Crystal Palace itself is now a public-house. It is true it has been argued that Picture Galleries and other Works of Art would draw persons from public-houses; but this is a mere assertion, not justified by experience. Wherever people resort in large numbers, there public-houses are sure to be established, and the transition from places of amusement to public-houses is by no means an unusual result.

In England, our National Museum and Picture Gallery are closed on the Lord's-day. In various Sessions of Parliament, the late Mr. Hume submitted motions in favour of their being open thereon: these motions were however invariably rejected, being opposed by the Government, on the ground of protection to the officials employed.

Apprehensions were entertained in the year 1851

* *L'Observateur du Dimanche*. No. iii. Paris, 1854.

that the Crystal Palace for the Great Exhibition, which was about to be erected in Hyde Park, would be open on the Lord's-day. Happily this was not the case; on the contrary, as became an undertaking under the special patronage of His Royal Highness Prince Albert, no work was suffered to be done in the erection of the building, nor was the Exhibition itself open to the public thereon. When, in the year 1852, the Crystal Palace Company was constituted to erect a permanent structure near Penge in Kent, it was feared an attempt would be made to open it to public admission on the Lord's-day. Happily this could not be done without a legislative enactment; for the law of 21 Geo. 3, c. 49, prohibited admission to places of amusement on the Lord's-day for payment of money under severe penalties.

A numerous Deputation was organized by the Lord's-day Observance Society, the Archbishop of Canterbury at its head, which waited on the Earl of Derby, then Prime Minister, on the 19th June, 1852. It urged upon him, in granting a charter to the Company, to have a clause inserted prohibiting the admission of the public to the Palace or grounds on any part of the Lord's-day. The impression made on the Deputation was not favourable; and this impression was confirmed by a speech of his Lordship in the House of Lords on the 22nd of November, 1852, in which he stated that he was not opposed to the opening of the Crystal Palace on the Lord's-day; but that at the

same time he was not prepared to advise the repeal of the law which prohibited the opening of such places thereon. A clause to the effect recommended was inserted in the Charter granted to the Company.

In the year 1853 a formidable organization of the working-classes took place, the object of which was to accomplish the opening of places of amusement on the Lord's-day. At the head of it was Mr. Henry Mayhew, Author of "London Labour and the London Poor." A change having taken place in the leadership in consequence of the withdrawal of Mr. Mayhew from it, this organization quickly dissolved.

The Lord's-day Observance Society at this juncture exerted itself, and with great success, in instructing the working-classes in the blessings of the Sabbath. They circulated gratuitously among them upwards of 300,000 copies of an Address on the blessings of the Sabbath, informing them of the vast numbers of working-men who were already employed thereon, and of the injury that would be inflicted on the whole class if places of amusement were opened on the Lord's-day.

Meetings of working-men were in consequence held in various parts of the Metropolis, at which petitions to the House of Commons were adopted against the object.

There were presented during the Session of 1853, chiefly from working-men, 764 petitions, with 165,757 signatures, against the opening of the Crystal Palace

on the Lord's-day : in favour of it, only 119 petitions, with 23,081 signatures.

Amongst the most remarkable of the former was one signed exclusively by cab and omnibus servants, which had nearly 2000 signatures attached to it.

The Rev. Joseph Kingsmill, of the Pentonville Model Prison, originated and promoted a petition from Chaplains of Prisons, against the opening. It had seventy signatures attached to it, which were collected by the Lord's-day Observance Society.

Dr. Alexander Stewart, of the Middlesex Hospital, also originated a petition from the Medical men of the Metropolis against the opening, which was most numerous and influentially signed. It had 640 signatures attached to it.

A deputation of twenty-six working-men waited on Lord Palmerston on the 24th April, 1853, to request him, as Home Secretary, to oppose the opening of the Crystal Palace on the Lord's-day. Lord Palmerston seemed much interested, and put several questions to the members of the Deputation.

The working-classes had been in some measure prepared to reject the proposal of those persons who sought their co-operation to open the Crystal Palace on the Lord's-day for their benefit, and to perceive that the benevolence by which many of them were actuated towards their class was a mistaken one.

The Prize Essays for Working-men, originated by

Mr. John Henderson of Glasgow, in the year 1847, had been competed for by 1025 working-men, and by the munificence of Mr. Henderson they had been gratuitously distributed in vast numbers. Copies of them had been given, wherever the Companies allowed it, to every railway servant in the kingdom. A little book, called "The Pearl of Days," by a female, a native of Scotland, had also a wide circulation; the Meetings and Publications of the Lord's-day Observance Society likewise greatly contributed to instruct the working-classes.

In the Session of 1855 the advocates of the opening of places of amusement on the Lord's-day made an effort to accomplish their purpose.

Sir Joshua Walmsley gave notice for opening the British Museum and National Gallery to public inspection after morning service on Sundays.

A numerous and respectable Deputation, organized by the Protestant Alliance, headed by Sir Robert H. Inglis, one of the members for the University of Oxford, waited on the Prime Minister, Lord Palmerston, on the 19th March, 1855, when Lord Palmerston informed them that Her Majesty's Ministers would oppose the motion, which was happily rejected on Monday, the 19th March, 1855, by a majority of 237 to 84. The chief speaker in favour of the motion was Lord Stanley, to whom a letter was subsequently addressed by the Rev. W. Arthur, a Wesleyan minister,

which, with great ability, refuted his Lordship's arguments.

A Society, calling itself "The National Sunday League," was formed in the year 1855, "to obtain the opening of the British Museum, and other national Institutions, on Sunday; and also to repeal the law which compels the closing of the Crystal Palace, and other collections of an instructive character, on that day." Nor did the efforts to convert the Lord's-day into a time of amusement terminate here. Soon after the prorogation of Parliament, Sir Benjamin Hall, Bart., Commissioner of Parks and Palaces, ordered a Military Band of Music to play on the Lord's-day in Kensington Gardens, where an immense concourse of persons assembled, attracted by the music; and trading, and other proceedings inseparable from large assemblages under such circumstances, took place.

The friends of the Sabbath were fully aware of the attacks which would be made on the national observance of the day, in the Session of 1856, and the Lord's-day Observance Society accordingly prepared for the conflict. It revived and considerably extended the Metropolitan Committee for Promoting the Observance of the Lord's-day, so as to include various denominations of Christians. At this juncture legislation was not asked for, but rather to prevent Government exercising its authority to promote the desecration of the Lord's-day. The appeal for co-operation, in consequence, met with a very encouraging response.

A numerous Committee was formed, of which the Earl of Shaftesbury accepted the office of Chairman.

The first General Meeting of the Metropolitan Committee was held at Exeter Hall, on Tuesday, the 19th November, 1855. Some discussion having arisen as to a statement of views regarding the Lord's-day, it was terminated by the proposal of Mr. G. Rochfort Clarke, that the statement in the Primary Address* of the Lord's-day Observance Society should be adopted, to which all present acceded.

It was a source of great gratification to the Committee of the Lord's-day Observance Society—who were all members also of the new Committee, that such a declaration should be unanimously assented to by so many ministers of religion, and of various denominations.

The objects of the Metropolitan Committee were to address both the Sovereign and the Legislature, praying—

That the attendance of Regimental Bands for amusement on the Lord's-day in Kensington Gardens, or in garrison towns, or wherever also troops are stationed, might be discontinued ;

That the British Museum, the National Gallery, and other similar public establishments might not be opened during any part of the Lord's-day ; and

That no alteration should be made in the law which prevents the opening of the Crystal Palace and other Exhibitions on that day.

Nor were these preparations made in any degree too

* See p. 219.

soon, for scarcely had Parliament met, in the Session of 1856, when Mr. Vincent Scully, and, subsequently, Sir Joshua Walmsley, gave notice of a motion for opening, for certain hours on the Lord's-day, the British Museum, the Crystal Palace, and similar Institutions.

The Committee of the Lord's-day Observance Society determined on at once approaching the Prime Minister, Lord Viscount Palmerston, to ask him, on the part of the Government, to oppose this motion; they, with that view, requested Dr. Sumner, Archbishop of Canterbury, to head a deputation to the Prime Minister, consisting of various denominations. His Grace, with that readiness he always evinces to promote the observance of the Lord's-day, at once consented. Lord Palmerston received the Deputation on the 9th February. Besides the Archbishop, there were present the Earl of Shaftesbury, Lord Dungannon, several members of the House of Commons, many of the principal Clergy, and other Ministers of Religion of the Metropolis, including the President of the Wesleyan Methodists, and representatives of most of the religious Societies.

Lord Palmerston informed the Deputation that the subject should have his best consideration, and that he would consult his colleagues as to the course to be pursued by Her Majesty's Government.

That portion of the Metropolitan and Provincial press which represented the religious opinions of the country, rendered great aid at this crisis; foremost among those

of the Church of England was the "Record" newspaper, which for many years had fully and faithfully advocated the observance of the Lord's-day, including the duty of those in authority to use means to promote it. The Wesleyan "Watchman" and "Wesleyan Times," the "Christian Times" and the "British Banner," and other newspapers, the organs of the Nonconformists generally, all helped to rouse and give a right direction to the public feeling of the country.

In the mean time the motion, which had been fixed for the 12th February, was deferred to the 21st.

The interval to the 21st was a period of unprecedented effort on the part of the friends of the Sabbath, directed and assisted by the two Committees. Sermons were preached and Public Meetings were held throughout the country, and petitions were promoted against the motion. The various Christian denominations exerted themselves with great zeal.

On the evening of the 21st February, the House of Commons presented an animated spectacle: the number of petitions in the hands of Members gave the space above the Bar the appearance of being thickly dotted with white. A considerable time was occupied in the presentation of the petitions; 715 were, on that occasion, laid on the table of the House against the motion, with 106,179 signatures attached to them; the total number of such petitions to the 21st being 1346, signed by 166,913 persons,—whilst only 19 petitions were presented in its favour, signed by 4410 persons.

The motion was brought forward by Sir Joshua Walmsley, and seconded by Sir John B. Shelley. On a division, it was negatived by a majority of 376 to 48, the Ministers voting with the majority. Thus ended this most important struggle. The triumph was a glorious one for the friends of the Lord's-day, and it afforded a striking illustration of the saying, that "union is strength;" for on this occasion various denominations of Christians cordially combined in defence of the Sabbath.

The speech of Lord Stanley, in favour of the motion, was characterized by much ability. The principal speakers against the motion were the Right Hon. Joseph Napier, Mr. Roundell Palmer, Mr. Cairns, and Mr. Crossly. Mr. Napier and Mr. Palmer afterwards published their speeches. Both these gentlemen replied to Lord Stanley, which they did with great efficiency.

The number of petitions against opening public Exhibitions on the Lord's-day, during the Session of 1856, was 4996, with 629,178 signatures; in favour of the opening, 123 petitions, with 24,056 signatures.

In addition to the petitions mentioned above, 542 memorials were presented to the Queen, with 111,309 signatures, against the renewal of the musical performances on the Lord's-day.

Notwithstanding, on Sunday the 13th April, 1856, a Military Band performed in Kensington Gardens; on the 4th May, in Regent's Park; and on the 11th May in Victoria Park. Refreshments were also openly sold to

the persons assembled, in booths erected for the purpose at the public expense. A considerable diminution took place in the attendance at several Sunday Schools in the Metropolis, and a great impulse was given to trading on the Lord's-day: so immediately apparent were the evils arising from this pernicious example.

This Order was regarded with a general feeling of reprobation, being issued in opposition to the expressed wish of the country against converting the Lord's-day into a day of amusement, as declared by petitions and memorials, and by a decision of the House of Commons, in which Her Majesty's Ministers concurred.

Preparations were then made all through the country to petition the House of Commons to address Her Majesty against the Musical Performances.

On the 10th May, 1856, the Archbishop of Canterbury addressed a letter to Lord Viscount Palmerston, informing him of the feeling existing on the subject, and stating his own concurrence in the objections entertained to the Order. On the same day Lord Palmerston replied to the effect that, in deference to the Archbishop's opinion and the wishes of the country, the order for the playing of Military Bands for public amusement in the Parks of the Metropolis on the Lord's-day should be withdrawn.

It is only due to that distinguished Christian philanthropist, the Earl of Shaftesbury, to state, that both

by his exertions and influences he greatly contributed to this result.

Private Bands were employed to play in the Regent's and Victoria Parks on the Lord's-day, and in many of the provincial towns. One at Woodhouse, near Leeds, performed during the summer months, notwithstanding earnest protests against it from the ministers of religion of various denominations, and Sunday School superintendents and teachers.

The authorities in Salford prohibited a Private Band playing in the Park there on the Lord's-day; and in Manchester also, in compliance with the wish of a numerous deputation, the Mayor and Town Council recommended the Parks Committee not to allow it. Painful as the playing of Private Bands was, still it was widely different from a requirement on the part of the authorities that Military Bands should perform.

The Sunday League still persisted in their efforts; they held public meetings in Canterbury, Maidstone, Bath, Bristol, Rochdale, and Newcastle-upon-Tyne; but at all these meetings their resolutions were rejected by large majorities, of which working-men formed a great proportion.

Such is a short account of the momentous struggle of 1856, in which God, in answer to the prayers of His Church, blessed the exertions made by all denominations to preserve intact the sanctity of the Lord's-day.

This crisis most clearly and convincingly proves the

necessity that exists for union and organization, to secure to the nation the continued blessing of the Sabbath ; without such organization, according to human calculation, that blessing would more than once have been lost in the last few years ; it is only such a combined influence of all the friends of religion, to stand upon the watch and give the alarm when this citadel is attacked, that can, under God, preserve to us our national Sabbath.

It is deeply to be regretted that Kew Gardens, Hampton Court, and the Painted Chamber at Greenwich Hospital, are open on the Lord's-day ; nor is there any reason why these places too, like other public Institutions, should not be closed on that day.

By order of the Queen, Windsor Castle was closed to visitors on the Lord's-day in the year 1845, a little time after a memorial to that effect had been forwarded to Her Majesty by the Committee of the Lord's-day Observance Society.

There are some places of amusement in the Metropolis to which, by an evasion of the law, visitors are admitted on the Lord's-day by payment of money ; and in certain great taverns immense numbers, both male and female, assemble. It need scarcely be added, that these proceedings call loudly for the interference of the authorities, being the source of much immorality, particularly among the youth of both sexes. So manifold are the engines of the Evil One to retard the spread of the Gospel, and to neutralize the efforts made to such

an unequalled extent in our age to elevate the moral and social condition of the humbler classes.

Such is a brief outline of the history of the Lord's-day in England in modern times. The perusal of it will make it manifest, that, obvious as are the blessings of the Sabbath to the nation and to individuals, great exertions are necessary to secure the continued possession of its privileges. Avarice looks upon the sacred time with longing eye, and is anxious to appropriate it to purposes of worldly gain, regardless of the temporal and eternal interests which would in consequence be sacrificed. Already has it succeeded in involving multitudes of our hard-worked population in ordinary toil for seven successive days, to the moral injury of themselves and their families.

Kindness to the poor is the cloak under which these proceedings are done; and many persons of mistaken benevolence promote the objects of avarice, deceived by this pretence.

The "lovers of pleasure more than of God" also, selfishly and inconsiderately, aid largely in the desecration of the Lord's-day: and some few do so from hostility to religion, which they know to be so essentially connected with its observance. Nor must we omit to mention the inconsistent conduct of some religious professors, who do things on the Sabbath which come not within the limits of what necessity requires. We should be careful in applying this exception, especially where it employs and sanctions systematic labour.

Attempts have been made to justify the work done in certain callings on this ground,—such as in iron-works, gas-works, cheese-making,—but without sufficient reason.

The use of hot-blast and of larger water tanks obviates Sabbath labour in iron-works; more capacious gasometers in gas-works; and both in Cheshire and Somersetshire it has been proved, that cheese-making on the Lord's-day can be dispensed with, by the fact that in both these counties, especially in Cheshire, many farmers, who make large quantities of cheese, without loss or inconvenience observe the Lord's-day; all that is required being larger vessels for the milk, and, in all these cases, a sincere wish to succeed.

The lesson, then, we learn from the experience of the past is, that the continued preservation of the Sabbath to our Church and nation depends, under the Divine blessing, on the assertion of its Divine authority, and on the consistency, the organization, and the energy of those who profess to love “the Lord of the Sabbath.”

INDEX.

- AGNEW, Sir Andrew, Select Committee of, 222; account of, 223.
- America, United States of, Laws of, 175—183.
- Amusements on the Lord's-day, evils of, 258.
- Amusement, places of, Motions for opening on the Lord's-day, 260—269; efforts to prevent opening of, 261, 269; deputation to the Earl of Derby regarding, 261; deputation to Lord Palmerston, 267; organization of working classes for opening, 262; petitions respecting, 263; deputation of working men, 263.
- Anticipation, mention of the Sabbath in Genesis asserted to be by, 4.
- Apostolic Constitutions, so called, enjoin assembling on the Lord's-day, 100, 101.
- Athanasius, his reputed treatise on the Sabbath and circumcision, 101; mentions the observance of the Lord's-day by Christians, 101; says that the Sabbath was transferred to the Lord's-day, 107; commentary on Psalm cxvii., 106.
- Augustin, St., disapproves of the days of the week being called by heathen names, 99.
- Augsburg Confession, 199.
- Bands, private, on the Lord's-day, 271.
- Bagnall, Mr., evidence of, 39.
- Bakers, London, 237.
- Barnabas, Catholic Epistle of, says that the Sabbath was instituted at Creation, 16; that the eighth day was observed, 100.
- Bavaria, proceedings in, 193.
- Bethesda, man at the pool of, 70.
- Bills, relating to the Lord's-day, of Sir Andrew Agnew, 225, 226, 227, 229, 230, 233; of Mr. Petre, 227; of Mr. Hesketh Fleetwood, 231; of Mr. Poulter, 231, 232, 233; of Lord Wynford, 232; of Mr. Plumptre, 235.
- Blind man, healing of, 74.
- Blomfield, Dr., letter of, 218; heads a deputation to Lord Viscount Melbourne, 240.
- Bolles, Lord Mayor of London, faithfulness of, 170.

- Book of Sports, 156, 157.
- Bownde, Dr., his work on the Sabbath, 167.
- Bradbourne, Theophilus, his work on the Sabbath, 171.
- Calmet, his views of the Lord's-day, 79.
- Calvin, his comment on Gen. ii. 3, 198.
- Canals and navigable rivers, number of persons employed on, 237.
- Canons respecting the Lord's-day to the sixteenth century, 122—128.
- Captivity, desecration of the Sabbath after, 55; measures of Nehemiah, 55.
- Carlton House promenade, 215.
- Cattle Market on Mondays a cause of Sabbath desecration, 252; attempts to alter the day, 252.
- Catechism, Nowell's, view of rest, 196; Geneva, 202; of the Church of Scotland, 203; of the Church of England, 207.
- Charles I., his Declaration regarding the Lord's-day, 171; court of, desecration of the Lord's-day in, 172.
- Charles II., desecration of the Lord's-day in the court of, 173.
- Chateaubriand on the seventh-day rest, 36.
- Cheese-making on the Lord's-day not necessary, 274.
- Chrysostom on the antiquity of the Sabbath, 17.
- Clarke, Mr. G. Rochfort, prepares Sir Andrew Agnew's Bills, 225; one of the first to advocate the cessation of postal labour, 230; his suggestion as to exposition of principles adopted by the Metropolitan Committee, 266.
- Commandments of the Decalogue acknowledged by our Lord, 63; why the second table only mentioned, 63; also acknowledged by St. Paul, 82.
- Constantine, his law regarding the Lord's-day, 113, 119.
- Continent, laws on the, &c., &c., regarding the Lord's-day, 184.
- Corn, disciples pluck ears of, on the Sabbath, 64.
- Crystal Palace, agitation to open on the Lord's-day, 261.
- Davies, Rev. John, his efforts on behalf of the men employed on canals and navigable rivers, 237.
- Death, punishment of, for breach of the Sabbath, 47.
- Decalogue, character; extent of obligation, spoken by God Himself; distinct from the ceremonial and civil laws of the Jews, 30—36.
- Eastern Church, Law read in the Communion Service of the, 210.
- Edward VI., First Book and Second Book of, 208, 209.
- Essex, Earl of, regulations regarding the army, 159.
- Eusebius on the observance of the Lord's-day, 109.
- Example of God, Sabbath first taught by, 2; referred to by our Lord, 72.
- Ezekiel on the Sabbath, 53.

- Farre, Dr., evidence of, 37.
- Fathers, early, sense in which they commonly used the word Sabbath, 13.
- Festivals, annual, of the Jews, 45.
- Fires, prohibition to kindle on the Sabbath, 50.
- France, laws of, and other proceedings in, regarding the Lord's-day, 36, 184—193.
- Free Church of Scotland, zeal of, for the Lord's-day, 211.
- Gas, making of, on the Lord's-day, not necessary, 274.
- Geneva Catechism, 202.
- Greek poets, ancient, on the sacredness of the seventh day, 23.
- Greenwich Hospital, Painted Chamber open on the Lord's-day, 272.
- Hampton Court on the Lord's-day, 272.
- Hand, man with the withered, healed, 68.
- Helvetic Confession, 201.
- Hesse, Duchy of, proceedings in, regarding the Lord's-day, 194.
- Heylin, Peter, his views respecting the Sabbath, 5; his history, 171.
- Hodges, Mr. W. Law, obtains an alteration in the arrangements of the House of Commons, 236.
- Homily on Place and Time of Prayer, 154.
- Horne, Rev. Hartwell, his opinion of Philo and Josephus as authorities, 10.
- Ignatius on the Jewish Sabbath, and on the Lord's-day, 104, 107.
- Infirmity, woman with spirit of, healed, 69.
- Irenæus, when the resurrection to be celebrated, 105.
- Irish Church, regard for the Lord's-day in the ancient, 129.
- Iron, making of, on the Lord's-day, not necessary, 274.
- Isaiah on the Sabbath, 51, 52.
- Jarchius, Solomon, quoted by Heylin, 9.
- Jerusalem, our Lord's prediction of Christians observing the Sabbath at the destruction of, 75.
- Josephus, quoted by Heylin, 8; his account of the general knowledge of the Sabbath, 11.
- Journeys, misapplication of Exodus xvi. 29, 50.
- Jubilee, year of, 54.
- Justin Martyr, sense in which he uses the word Sabbath, 13; his account of Christian assemblies, 101.
- Kew Gardens on the Lord's-day, 272.
- Lambs, two, to be offered on the Sabbath, 50.
- Laplace on the antiquity of the weekly division of time, 21.
- Laud, Sabbath of, 54.
- Laws regarding the Lord's-day from the fourth to the twelfth century, 118, 121; of England, 129, 132, 133; of the United States of America, 175; of the countries of the Continent of Europe, 184.
- League, National Sunday, so-called, formed, 265; objects of, 265; defeat of, at public meetings, 271.

- Leeke, Rev. William, his efforts on behalf of the Sabbath, 229.
- Levitical dispensation, requirements of, regarding the Sabbath, 42, 50.
- Lightfoot, his view of the Sabbath in the Decalogue, and in the Levitical law, 45; his opinion of the antiquity of synagogue worship, 57; on the way in which the Jews spent the Sabbath, 77; on the change of day, 90.
- Lord's-day, first day called, most antient and correct expression, 95, 96, 98.
- Luther, his comment on Genesis ii. 3, 197.
- Manasseh Ben Israel, his comment on Genesis xxii. 5, 11.
- Manna, given in reference to the Sabbath, 24 et seq.
- Marah, assertion that the Sabbath was instituted at, 24.
- Martyr, Peter, his view of the Lord's-day, 209.
- Melito, Bishop of Sardis, his work on the Lord's-day, 106.
- Metropolitan Committee formed, 242; revived, 265; Earl of Shaftesbury chairman of, 266; statement of principles and objects, 266.
- Military Bands, order for, to play on the Lord's-day, 265; memorials against, 269; playing of, resumed, 270; order withdrawn, 271.
- Money orders, payment of, discontinued on the Lord's-day, 240.
- Moral and Positive, division of divine laws into, not a standard to judge them, 34.
- Moravians, opinions of, concerning the Lord's-day, 202.
- Mosheim, his opinion of Tostatus, 6.
- New Zealanders, instance of extreme observance of the Sabbath, 60.
- Nonconformists, views of, regarding the Sabbath and legislation, 212.
- Norman Kings, disregard of, for the Lord's-day, 165, 166.
- Omnibuses and cabs, number of persons employed in connexion with, 249; oppressed condition of, 250.
- Paley advocates Heylin's view, 16.
- Paul, St., explanation of passages in the Epistles of, 81, 87; preaches on the first day of the week, 93; enjoins collections for the first day, 93.
- Pentecost, the Holy Ghost poured forth on, being the Lord's-day, 94.
- Petitions against Sir Joshua Walmsley's Motion, number of, 269; in favour of, number of, 269.
- Philip the Phrygian slays Jews on the Sabbath, 58.
- Philo-Judæus on the universality of the Sabbath, 10.
- Plays interdicted in London, 155.
- Pliny, C., his account of the early Christians, 103.
- Plumptre, Mr., seconds Sir Andrew Agnew's Bill, 235; brings in a Bill, 235.
- Pompey avails himself of the superstitious regard of the Jews for the Sabbath, 59.

- Porteus, Bishop, his efforts and interview with the Prince of Wales, 217.
- Postmaster General empowered to require railway companies to transmit the mails, 235.
- Post Office labour on the Lord's-day, evils of and objections to, 238, 239.
- Post Office, London, recommendation of Select Committee of the House of Commons to open, on the Lord's-day, and opposition to, 239, 240; labour in, on the Lord's-day, movements against, 241 et seq.; petitions against, 242; motion of Lord Ashley against, 242, 243.
- Post Offices, Country, partially closed on the Lord's-day, 240; suspension of letter delivery, 243; delivery resumed, 243.
- Posts, Rural, discontinued on the Lord's-day, 240.
- Prize Essays for working men, 264.
- Proclamation, Royal, for the encouragement of piety, 164.
- Prolepsis, when applicable, 14.
- Prussia, proceedings in, 193.
- Ptolemy Soter enters Jerusalem on the Sabbath, 58.
- Public Houses, acts relating to, on the Lord's-day, 254, 255; petitions for restrictions in, on the Lord's-day, 255; petitions against restrictions, 256; select committees to inquire into, 255, 256; evidence of Sir Richard Mayne relating to, 256; of Captain Meredith, 257; number of, in England and Wales, 257.
- Quivil, Bishop of Exeter, exhortation to his Clergy, 151.
- Rabbinical writers, their views of the Sabbath, 11, 12.
- Railway, trains on the Lord's-day, evils of, 246; Act, Newcastle and Carlisle, 245; labourers, select committee to inquire into their condition, 245; travelling, on the Lord's-day, attempt to make it compulsory on companies, 248, 249; Bristol and Gloucester, clause in Act making it compulsory on directors to run trains on the Lord's-day, 248; porter, conviction of, 249.
- Reformers, German, their views of the Sabbath, 195; English, 203.
- Richardson, Judge, prohibits desecration of the Lord's-day in Somerset, 170.
- Ruell, Rev. David, evidence of, 224.
- Scotland, opinions of the Church of, regarding the Lord's-day, 203.
- Seymour, Admiral, his regard for the Sabbath, 60.
- Shew-bread renewed on the Sabbath, 50.
- Society for the Observance of the Lord's-day, formation of the, 218; principles of, 219; objects of, 220.
- Sumner, Dr., Archbishop of Canterbury, heads a deputation to the Earl of Derby, 261; to Lord Viscount Palmerston, 267; writes to Lord Palmerston, 270.
- Sunday, word used in addressing the heathen, 98, 99.

- Sunday Schools, 213; ragged, 214.
- Swan, Mr., and the South Western Steam Packet Company, 40.
- Swiss Confession of Faith, 201.
- Switzerland, the Sabbath in, 193.
- Synagogue worship, 56, 57.
- Tostatus, Bishop of Avila, his commentary on Genesis ii. 5, 6.
- Trading on the Lord's-day, extent of, efforts to check, 251, 252; attempts at legislation, 253.
- Translators of the Bible, their opinion of the antiquity of the Sabbath, 17.
- Tribute money paid by our Lord, 62.
- Valentinian, Law of, 99.
- Vaudois, the, 202.
- Vienna, proceedings in, 193.
- Walmsley, Sir Joshua, his motions for opening places of amusement on the Lord's-day, and results, 264, 267, 269.
- Walters, Mr. Melmoth, his exertions in Bath to promote the observance of the Lord's-day, 250.
- Warleigh, the Rev. Smith, chaplain of Parkhurst Prison, statement of, 224.
- Weeks, God the author of this division of time, 2; known to the patriarchs, 20; antiquity of, 21, 22.
- Wesleyan Methodists, their regard for the Lord's-day, 211.
- Whately, Dr., advocates Heylin's views, 16.
- White, Dr., his book on the Lord's-day, 171.
- Wilson, Mr. Joseph, the chief originator and Honorary Secretary of the Lord's-day Observance Society, 218; exertions of, 242.
- Wilson, Dr. Daniel, his sermons on the Sabbath, 218.
- Windsor Castle closed to visitors on the Lord's-day, 272.

LIST OF SUBSCRIBERS.

ABBOTT, Col. Sir F., Addiscombe.
 Abbott, C. H., Esq., Teignmouth.
 Abraham, Miss, Bath.
 Adams, Rev. R. L., Wimbledon.
 Addiscombe College Library.
 Agnew, Rev. D. A., Wigton, N.B.
 Agnew, Sir A., Bart., M.P., Bolton St.
 Alder, Rev. E. T., Islington.
 Alexander, Rev. Thomas, Chelsea.
 Alford, Rev. C. R., Islington.
 Allen, O., Esq., Falmouth.
 Allen, Rev. J., Bandon.
 Allen, Rev. H., Clifton.
 Allix, Miss, Bath.
 Allport, Rev. T., Birmingham. *2 cops.*
 Andrew, Rev. W. W., Ketteringham.
 Andrews, W. H., Esq., Hethersett.
 Anson, Rev. F., Torquay. *2 copies.*
 Antrobus, E., Esq., Manchester.
 Arblaston, C., Esq., Shrewsbury.
 Archer, Rev. A. W., Manchester.
 Arkwright, Rev. H., Bodenham.
 Armstrong, Rev. H. W. G., Willesden.
 Atcherley, Miss H., Shrewsbury.
 Atkinson, A., Esq., Beverley.
 Atkinson, W., Esq., Bures.
 Austin, James, Esq., Finsbury.

 BLANDFORD, the Marquis of.
 Buckle, Ven. Archdeacon, Upway.

Buxton, Sir E. N., Bart., M.P.
 Bagnall, Thomas, Esq., Great Barr.
 Baker, Admiral Sir H., Richmond.
 Baker, Mrs., Stamford Hill.
 Banks, Rev. S., Cottenham.
 Baiss, James, Esq., Camberwell.
 Ballantyne, Rev. W., London Wall.
 Barber, Lady Millicent, Huntingdon.
 Barber, Rev. J. H., Huntingdon.
 Barbour, R., Esq., Manchester. *2 cops.*
 Barker, Rev. W. G., Islington.
 Bateman, Miss, Islington.
 Bathurst, Rev. W. H., Matlock.
 Battersby, Rev. T. D. H., Keswick.
 Bawdwen, Rev. W., Manchester.
 Baxter, R., Esq., Westminster. *3 cops.*
 Baylee, Rev. W. C., H.M.S. Curaçoa.
 Beaumont, G., Esq., Nottingham.
 2 copies.
 Beasley, John, Esq., Northampton.
 Becher, Rev. M. H., Barnoldby-le-
 Beck.
 Beresford, Mrs., Tunbridge Wells.
 Bevan, R. C. L., Esq., Lombard St.
 Bigsby, Mrs., Claburgh.
 Birch, B., Esq., Greenfields.
 Birch, Misses, Greenfields. *3 copies.*
 Birch, Rev. Joseph, Brighouse. *2 cops.*
 Birtwhistle, Rev. J. B., Beverley.
 Blanchard, J., Esq., Whitby.

Bleazard, Miss, Clithero.
 Bockett, John, Esq., Clapham. *3 cops.*
 Boothroyd, Benj., Esq., Southport.
 Boutflower, Mrs., Bristol.
 Bowles, Rev. C. B., Woking.
 Bowthorp, Mr. C., Brixton Hill.
 Boyce, Mrs., Mitcham. *2 copies.*
 Braithwaite, I., Esq., Old Broad St.
2 copies.
 Braithwaite, Rev. G., Chichester.
 Bramstone, Rev. John, Witham.
 Breay, Mrs., Barnet. *3 copies.*
 Bridges, John, Esq., Red Lion Sq.
 Bridge, Rev. S., Camberwell.
 Brigstock, Rev. Thos., Milford.
 Brook, Rev. I., St. Leonard's.
 Brook, G., Esq., Huddersfield.
 P'rooke, Mrs. L., Tunbridge Wells.
 Brookes, G., Esq., Whitchurch, Salop.
 Brookes, Rev. J. H., Stoke Bruerne.
 Brown, Miss, Ryde, Isle of Wight.
 Brown, Rev. John, Cheltenham.
 Birchenall, J., Esq., Macclesfield.
 Buckley, Samuel, Esq., Old Trafford.
 Burton, Rev. A. B., C.P.A. Society.
 Bush, Rev. R. W., Islington.
 Burgess, Rev. Wm., Thorp Kirby.
 Burn, Rev. A., Kinnersley.
 Butler, Rev. W. (the late), Crewe.

CALCUTTA, The Right Rev. the Lord
 Bishop of. *2 copies.*

Carlisle, Hon. and Right Rev. the
 Lord Bishop of.

Chichester, The Right Rev. the Lord
 Bishop of.

Cork, The Right Rev. the Lord
 Bishop of (The late). *2 copies.*

Carr, The Right Rev. Bishop. *2 cops.*

Cavan, The Right Hon. the Earl of.

Carlisle, The Very Rev. the Dean of
 Chichester, Very Rev. the Dean of.
 Carnegie, Lady, Leamington.
 Cadman, Rev. W., Southwark.
 Cameron, Rev. C. R., Swaby.
 Cardale, Rev. E. T., Bristol.
 Carr, Rev. John, Brattleby.
 Carus, Rev. Canon, Winchester.
 Carrington, R., Esq., Sydenham.
copies.

Carver, Rev. J., Islington.

Cator, Peter, Esq., Beckenham.
copies.

Chambers, T., Esq., M.P., Temple.

Champneys, Rev. C. F., Wendover.

Chapman, Mrs., Newport, Essex.

Chesshyre, Rev. W. J., Canterbury.

Childers, J.W., Esq., Doncaster. *2 cop*

Churton, Rev. John, Tenbury.

Clark, Rev. O., Vernon Square.

Clark, Rev. W. W., North Wootton.

Clayton, John, Esq., Lancaster Place.

Clayton, Rev. Charles, Cambridge.

Clayton, Rev. G., Great Gains.

Clowes, Chas., Esq., Iver.

Cobb, F. W., Esq., Margate. *2 cops*

Cockin, Rev. W., Birmingham.

Collins, Rev. R., Huddersfield.

Collisson, Rev. M. A., Islington.

Colquhoun, W., Esq., Rhosdhee.

Colvin, Alexander, Esq., Leatherhead.

Connington, Rev. J., Southwell.

Consterdine, Rev. J. W., Alderley
 Edge.

Consterdine, Jos., Esq., Manchester.

Consterdine, Robt., Esq., Manchester.

Cook, C. T., Esq., Cheltenham.

Coombe, Rev. G. C., Sheffield.

Cooper, John, Esq., Manchester.

Cooper, Rev. Jas., St. Paul's School.

pe, Rev. W. R., Baslow. *2 copies.*
 urtenay, Rev. Dr., Clerkenwell. *2 copies.*
 urtherpe, G. C., Esq., Hurst Green.
 x, Rev. W. L., Westbury, Wilts.
 agie, H., Esq., Edinburgh.
 opper, Mrs., Lincoln.
 ummings, Mrs., Hammersmith.
 rzon, Hon. S., Tooting. *3 copies.*
 st, Rev. H. C., Windsor. *2 copies.*
 rteis, John, Esq., Gordon Place.
 URHAM, The Right Rev. the Lord
 Bishop of.
 nison, Rt. Hon. Lady C., Newark.
 uglas, the Lady William, Little-
 ween, N. B.
 ne, Hon. Mrs. B., Tunbridge
 Wells.
 le, Rev. Canon, St. Pancras. *2 cops.*
 le, T. B., Esq., Warwick. *3 copies.*
 lton, Rev. J. E., Seagrave.
 lton, Rev. W., Wolverhampton.
2 copies.
 niels, W., Esq., Islington.
 vies, Rev. D., Bewdley. *2 copies.*
 vies, Rev. J., Worcester.
 vis, Rev. Acton, Malvern.
 wes, George, Esq., Blackheath.
 acon, Mrs., Cavendish Square.
 ane, H. G., Esq., Colchester.
 ck, Rev. H., Islington. *3 copies.*
 ck, Rev. John, Hull. *2 copies.*
 nnington, Jas., Esq., Clerkenwell.
 sborough, L., Esq., Camberwell.
 gby, Rev. G., Sherborne. *2 cops.*
 sney, Rev. J. W. K., Newark.
 xon, Rev. A., Higham Ferrars.
3 copies.
 bbs, Miss L., Clapham. *2 copies.*

Doughty, Thos. V., Esq., Brompton.
 Doyle, Rev. W., Chorlton-upon-Med-
 lock.
 Dugmore, W., Esq., Lincoln's Inn.
 Dukes, Rev. Clement, Dalston.
 Duncan, J., Esq., Gresham Street.
 Duncan, Rev. G. J., Blackheath.
 EDEN, John, Esq., Liverpool.
 Eden, Rev. J. P., Bishopswearmouth.
 Edmonston, Rev. C. W., Islington.
 Edwards, J. W., Esq., Newman St.
 Edwards, W. H., Esq., Clifton.
 Elliott, Rev. E. K., Worthing.
 Eley, C., Esq., Brighton.
 Erek, Mrs., Notting Hill.
 Eyre, Rev. C. P., Bury St. Edmund's.
 FARTHING, Rev. T. N., Manchester.
 Farrer, Captain, Blackheath.
 Fell, Miss, Ashby-de-la-Zouch.
 Fell, Rev. J. A., Penkridge.
 Fenning, G., Esq., Torrington Sq.
3 copies.
 Fenning, Richard, Esq., Woburn Sq.
 Fenning, William, Esq., Balham.
 Fergusson, Jos., Esq., M.P., Devon-
 shire Place.
 Few, C., Esq., Streatham.
 Finch, John, Esq., Tunbridge Wells.
 Firmin, Rev. J. P., Congleton.
 Fisher, Rev. J., Higham-on-the-Hill.
 Fisher, Rev. R. B., Basildon.
 Foljambe, Mrs., Southwell.
 Ford, Edward, Esq., Islington.
 Foster, James, Esq., Walthamstow.
 Foster, James, Esq., Stamford Hill.
2 copies.
 Foster, John, Esq., Walthamstow.
 Foster, John, Esq., Barnet. *3 copies.*

Fowle, Rev. F. W., Amesbury.
 Fox, Mrs., Kensington.
 Fox, Rev. G., Durham.
 Friend, a, per Rev. A. B. Haden.
 Friend, George, Esq., Islington.
 Friends, Two, per Mrs. Nisbet.
 Fuller, George, Esq., Holloway.

GLOUCESTER and Bristol, The Right
 Rev. the Lord Bishop of.

Gunning, Ven. Archdeacon, Buckland
 Newton.

Gainsborough, The Earl of, Chandos
 Street. 3 copies.

Grosvenor, Lord Robert. 3 copies.

Garlick, J. P., Esq., Leeds.

Garnier, Rev. Thos., Upper Harley
 Street.

Garrard, Rev. J. C., Ryde.

Garratt, W. A., Esq., Brighton.

Gawfrew, Chas., Esq., Dublin.

Gedge, Rev. S., Birmingham.

Gibbons, J. P., Esq., Mornington-rd.

Gibbons, Mrs., Brighton.

Gibson, H., Esq., Ongar. 2 copies.

Gibson, W., Esq., Ongar.

Girdlestone, Jas., Esq., Gray's-Inn-sq.

Glyn, Rev. C. J., Witchhampton.

Glyn, Rev. Sir George, Bart., Ewell.

Goe, F. F., Esq., Louth.

Gosse, H., Esq., Epsom.

Gould, Rev. J., Burwash.

Govett, Rev. R., Staines.

Graham, T. H., Esq., Carlisle. 3 cops.

Grantham, Rev. T., Bramber. 3 cops.

Gray, Rev. J. H., Douglas, I. of M.

Gray, Rev. J., Dibden, Southampton.

Greaves, Rev. George, Herne Bay.

Greaves, Rev. J., Great Missenden.

Greaves, Rev. R. W., Tooting.

Greene, Rev. Thos., Guist. 2 cop

Groves, Mrs., Clapham. 2 copies

Guise, Rev. G. C., Pulverback.

Gunnery, Rev. R., Islington.

Gunning, Rev. H. J., Wigan.

HONE, Ven. Archdeacon, Halesow

Hony, Ven. Archdeacon, Baversto

3 copies.

Harris, Hon. Miss P. F., Tunbri

Wells.

Haden, Rev. A. B., Brewood. 3 co

Haden, Rev. John

Hallows, Mrs., Islington.

Hambleton, Rev. John, Islington.

Hamilton, Rev. J. H., Chester S

Hamner, Mrs., Hampton Court. 2 co

Hanbury, R., Esq., jun., Sussex S

Handley, Rev. C. R., Faversham

Hankey, Thos., Esq., Fenchurch

2 copies.

Hanson, S., Esq., Botolph Lane.

Harding, G., Esq., Great Russell

Hardy, John, Esq., Islington.

Harke, Rev. J. N., Liverpool.

Harrington, Rev. H. D., South N

ington.

Harris, Mrs., Islington.

Harrison, Miss, Sheffield. 2 copi

Harrison, Rev. Thos., Stafford.

Hart, Rear-Admiral Sir Hen

Greenwich.

Harwood, Harwood H., Esq., Ba

water.

Haslegrave, Rev. J., Islington.

Hastings, Mrs., Trowbridge. 2 co

Hastings, Rev. J. H., Martley.

Hatchard, Rev. John, Plymouth.

Hawley, Rev. C. R.

Hay, Capt. J. B., Rugby.

yden, Rev. J., High Wycombe.
 yne, Rev. W. B., Sydenham.
 zard, D., Esq., Islington.
 ghway, John, Esq., Shrewsbury.
 anderson, John, Esq., Glasgow.
 anderson, Rev. R., Hexham. *2 cops.*
 y, Samuel, Esq., Leeds.
 gham, J. H., Esq., Islington.
 dyard, Rev. J. G., Louth.
 are, G. Noel, Esq., Brighton.
 dgson, C. F., Esq., Islington.
 dgson, Capt. E., York.
 lden, R., Esq., Nottingham.
 lland, H., Esq., Clifton.
 lmes, Mrs., Islington. *2 copies.*
 oper, Charles, Esq., Stonehouse.
 pkins, Rev. James, Stambourne.
 rne, Rev. T. H., Nicholas Lane.
 rsfall, Mrs., Liverpool.
 rsfall, Miss, Liverpool. *2 copies.*
 rsfall, Miss S. S., Liverpool.
 stage, J. T. B., Esq., Northwich.
 ough, Rev. G., Huddersfield.
 oward, Rev. J. G., Stanton.
 ant, Rev. R. T., Camberwell. *2 cops.*
 adson, Thos., Esq., Islington.
 ame, Rev. G., Melksham.
 assey, Rev. J. McConnel, Brixton.
 uthinson, M., Esq., South Shields.
 uthison, Rev. R. P., Camberwell.
2 copies.
 att, Rev. J. C., Holloway.
 gworth Deanery, Clerical Library.
 man, C., Esq., Liverpool. *2 copies.*
 man, R., Esq., Preston.
 nes, Miss, Leyton.
 eland, Mrs., Islington. *3 copies.*
 vine, Miss, Leytonstone. *2 copies.*
 ham, Rev. A., Weston Turville.

JACKSON, Rev. T., Richmond.
 James, W. R., Esq., Bath.
 Janson, Miss, Leyton.
 Janson, R., Esq., Ipswich.
 Jeffreys, J. T., Esq., Leadenhall-mt.
 Jerram, Rev. S., Chobham.
 J. H. M. L. *6 copies.*
 Johnstone, A., Esq., Halesworth. *2*
copies.
 Jones, Miss, Shrewsbury.
 Jones, Rev. J. P., Loughor.
 Joyce, Mr. T., Whitchurch, Salop.

 KEANE, Rev. J. E., Bethnal Green.
 Kershaw, R., Esq., Littlemore.
 King, H., Esq., Islington.
 King, Misses, Clapham.
 Kingston, Rev. Thos., Dublin. *2 cops.*
 Kimber, J. M., Esq., Islington. *3 cops.*
 Kirwood, Rev. G. H., Hereford.

 LINCOLN, The Right Rev. the Lord
 Bishop of.
 Lichfield, The Right Rev. the Lord
 Bishop of.
 Law, Ven. Archdeacon.
 Lindsay, Rt. Hon. Lord, Berkeley-sq.
 Lindsay, Hon. Mrs. H., Chichester.
2 copies.
 Lamb, C., Esq., Islington. *2 copies.*
 Lamb, Rev. W. D., Colridge.
 Lambert, Rev. A. L., Chilbolton.
 Lancaster, Rev. R. T., Hove.
 Landon, Mrs., Bath.
 Langley, W., Esq., Stamford. *2 cops.*
 Langshaw, Rev. T. W., West Grin-
 stead.
 Lawson, A. S., Esq., Borobridge.
 Lea, Rev. G., Edgbaston.
 Lee, Rev. Philip H., Stoke Bruen.

Leatherdale, John, Esq., Islington.
 Leeke, Rev. W., Holbrook.
 Lee, Jas., Esq., Clapham Rise. *3 cops.*
 Lee, John, Esq., Whitechurch, Salop.
 Lee, Joseph, Esq., Redbrook. *3 cops.*
 Lee, J. H., Esq., Redbrook House.
 Lee, Miss, Whitechurch, Salop.
 Leggatt, A., Esq., Lowndes-square.
 Leigh, John, Esq., Shrewsbury.
 Lett, Thos., Esq., Limerick. *2 copies.*
 Lightfoot, Mrs., Balham Hill. *2 cops.*
 Lindsay, Miss, Pentonville.
 Linton, Rev. H., Oxford.
 Littlehales, Capt., Witchampton. *2 copies.*
 Lofts, Miss, Hastings.
 Longueville, T. L., Esq., Clifton.
 Lord, J., Esq., Temple.
 Lovelock, E., Esq., Islington.
 Lowe, Mrs., Dawlish.
 Lowe, Mrs., Islington.
 Lowe, Rev. E. Jackson, Islington.
 Lowndes, E. C., Esq., Preston. *3 cops.*
 Lucas, J. S. S., Esq., Westbury, Bristol. *3 copies.*
 Lucey, Chas., Esq., Brixton Hill.
 Lucy, W., Esq., Blackheath.
 Ludbey, Rev. T., Cranham.

MEATH, The Rt. Rev. Lord Bishop of.
 Macdonald, Rev. T., Nottingham.
 MacInnes, Gen., Hampstead. *2 cops.*
 Major, R. H., Esq., Islington.
 Mackenzie, Rev. W. B., Islington.
 Mackreth, Rev. T., Halton.
 Macturk, Miss.
 Malpas, Rev. J. H., Awre.
 Manson, A. J., Esq., Wandsworth-rd.
 Mansel, J. C., Esq., Blandford.
 Marlen, Rev. H., Liverpool.

Martin, Miss, Campden Hill Vil
 Martin, Rev. Dr., St. Breward.
 Masterman, Miss, Leyton.
 Mathews, Rev. H., Brenton.
 Maxwell, W. J., Esq., Wimpole-
 Mayers, Mrs., Brighton. *2 copi*
 Mayo, Rev. C. E., Cheshunt.
 Mayor, Rev. J., Newark.
 McCalmont, Rev. Thos., Highfiel
 McMiching, T., Esq., Glasgow. *3 c*
 Michell, Rev. E. W., Shirley.
 Middleton, Rev. F. G., Medst
2 copies.
 Middleton, Rev. F. M., Stanton.
 Miller, Rev. J. C., Birmingham.
 Mocatta, Rev. W. A., Southport. *2 c*
 Molyneux, J., Esq., Guildford. *2 c*
 Money, Rev. C. F. S., Deptford.
 Monk, Rev. J.
 Moore, Rev. L., Rocester, Ashbou
 Morgan, Rev. T. G., Wheelock.
 Morgan, Rev. W., Hulcott.
 Mould, Rev. J., Farnworth.
 Munkittrick, R., Esq., Manchest
 Murley, S., Esq., M.D., Trowbri

NAINBY, Miss S., Islington.
 Nangle, Rev. E., Skreen.
 Nanson, W., Esq., Russell Sq. *2 c*
 Nason, Rev. W.
 Neale, Mrs., Hastings.
 Newdigate, C. M., Esq., M.P.,
 Islington Street. *3 copies.*
 Newstead, Rev. R., Huddersfield
 Newton, Mrs., Ancaster. *2 copi*
 Nicoll, Alex., Esq., Edinburgh.
 Niven, Rev. W., Chelsea.
 Noel, Hon. & Rev. L., Exton. *3 c*
 Norman, Rev. F. J., Bottlesford.
 Norton, Miss E. W., Crawley.

- OGLE, Mrs., Hornsey.
 Ormerod, Mrs. T. J., Harleston.
 Ostler, J. L., Esq., Grantham.
 Otter, W., Esq., Bloxham.
- ETERBOROUGH, The Right Rev. the
 Lord Bishop of.
 Page, Miss, Ripon.
 Raine, Cornelius, Esq. 3 *copies*.
 Raine, W. D., Esq., Reigate. 2 *copies*.
 Rank, Mr., Alderman, Southampton.
 Ralmer, Mrs. A., Cheam.
 "Parochial Library," St. Martin's,
 Birmingham.
 Rarry, Captain, Islington.
 Carson, T. E., Esq., Clapton.
 Ralmer, Mrs., Stoke Abbotsford.
 Rart, F., Esq., Woodfield. 2 *copies*.
 Raterson, Rev. D. J., Chelford.
 Ratteson, Rev. J., Spitalfields. 2 *cops*.
 Reachey, Rev. J., Ebernoe. 2 *copies*.
 Reake, Rev. J. R., Whitechurch, Salop.
 2 *copies*.
 Rearse, H., Esq., Gosport.
 R. E., Miss.
 Reley, E., Esq., Walthamstow. 2 *cops*.
 Recival, Rev. T. C., Barnburgh.
 Reters, W. H., Esq., Lympston.
 Reillips, Mrs., Shrewsbury.
 Reillips, R., Esq., Marylebone-street,
 St. James'.
 Reillips, R., Esq., Manchester.
 Reckerling, Mr. H., Baddesley. 2 *cops*.
 Rnney, C., Esq., Clifton.
 Rumpfre, J. P., Esq., Wingham. 3
copies.
 Rollard, Rev. G. C., Cambridge.
 Rowell, George, Esq., Islington.
 Rowell, Mr. Joseph, Islington.
 Rowles, J. D., Esq., Bank Buildings.
- Powney, Col., Petersham. 3 *copies*.
 Preston Clerical Book Society.
 Preston, John, Esq., Allsop Terrace.
 Preston, Rev. M. M., Cheshunt. 2 *cops*.
 Preston, Miss, Islington.
 Proby, Mrs., Exeter.
 Pymm, R., Esq., The Hasels, Beds.
- RIPON, The Right Rev. the Lord
 Bishop of.
 Raine, Mrs. Surtees, York.
 Ramage, D., Esq., Glasgow. 3 *copies*.
 Rand, John, Esq., Bradford.
 Randolph, Rev. T., Haddan.
 Raven, Rev. W., Brixton.
 Rawlings, Rev. W., Lansellos.
 Reade, Mrs., Hastings.
 Rice, Joseph, Esq., Manchester.
 Richards, Rev. C. W., Ettingshall.
 Ridley, Misses, Hampstead. 3 *copies*.
 Ridsdale, J. H., Esq., Leeds. 3 *cops*.
 Ritchie, A., Esq., Greenwich.
 Roberts, Rev. Albert.
 Roberts, Mrs., Southborough.
 Robinson, Rev. Dr., Warley.
 Rogers, Miss, Shrewsbury.
 Rowley, Rev. W. W., Weston-super-
 Mare.
 Russell, D., Esq., York. 2 *copies*.
 Ryder, Hon. G. D., Grosvenor Square.
 Ryder, Miss, Reigate.
 Royston, J. P., Esq., Islington. 2 *cops*.
- ST. ASAPH, The Right Rev. the
 Lord Bishop of.
 Salisbury, The Right Rev. the Lord
 Bishop of.
 Shaftesbury, the Earl of. 3 *copies*.
 Sparrow, Lady Olivia. 6 *copies*.
 Salmon, Rev. G., Bath.

Sanctuary, Rev. T., Powerstock.
 Saulez, Rev. Theophilus, Islington.
 Say, Rev. F. H.
 Say, Rev. H. H., Braughing. *2 cops.*
 Scholefield, W. F., Esq., Ripon.
 Scott, B., Esq., Weybridge.
 Scott, Rev. G., Preston.
 Sergrove, Rev. J. S., Islington.
 Seymour, Capt. E. F., Clifton.
 Sheldon Parochial Library.
 Shann, Dr. G., York. *2 copies.*
 Shepard, R. J., Esq., the Firs,
 Guildford.
 Sherer, Mrs., Cambridge.
 Shoebotham, Rev. D. K., Dudley.
 Sim, Rev. H. A., Wingham.
 Simcoe, Rev. H. A., Egloskerry.
 Simpson, G., Esq., Lincoln's Inn.
 Simpson, Rev. John, D.D., Alston-
 field.
 Sinclair, Rev. W., Leeds.
 Skinner, Rev. W. J., Whitfield.
 Skrimshire, Rev. H. F., Hertford.
 Slater, John, Esq., Trowbridge.
 Small, John, Esq., Petersfield.
 Smith, A., Esq., Ware. *3 copies.*
 Smith, G. J. P., Esq., Temple.
 Smith, H. A., Esq., Wilford.
 Smith, H., Esq., Blackheath, *2 cops.*
 Smith, Rev. T. G., Bath.
 Smith, Rev. Thomas, Ashfield.
 Snape, Rev. R., Brent, Ely.
 Snee, J. A., Esq., Islington.
 Souter, T. C., Esq., Castle Donnington.
 Spence, Rev. Dr., Lee.
 Spooner, R., Esq., M.P. *3 copies.*
 Spurling, J., Esq., Islington.
 Stancomb, W., Esq., Trowbridge.
 Steel, Rev. J., Cowbit. *2 copies.*

Stiff, Z. C., Esq., Barnstaple.
 Stobart, Col., Darlington.
 Stokes, Dr., Islington.
 Strachan, J. M., Esq., Teddington
2 copies.
 Stewart, A. P., Esq., M.D., Grosvenor
 Street. *2 copies.*
 Stewart, Rev. D. D., Maidstone.
 Surridge, Rev. Dr. *3 copies.*
 Sutherland, Rev. J., Islington.
 Swann, Rev. R., Bransby.
 Symes, J. C., Esq., Fenchurch Street.
 TATTAM, Venerable Archdeacon.
 Taylor, Rev. G., Dedham.
 Taylor, Miss M., Shrewsbury.
 Taylor, Wilbr., Esq., 1, Robert
 Street. *2 copies.*
 Tebbs, H. V., Esq., Highgate.
 Temple, W., Esq., Stoke Ferry.
 Thomas, Rev. M., Islington.
 Thomas, Rev. W. B., Steynton.
 Thompson, Rev. W. M., Woolwich.
 Thompson, T., Esq., Bath. *3 copies.*
 Thornhill, Rev. C., Coventry.
 Thornton, Rev. W. L., Kingsland.
 Thurlow, Rev. Chancellor, Malpas.
 Treacher, Henry, Esq., Wanstead.
 Tripp, Rev. R. H., Altarnon.
 Tritton, Rev. R., Morden.
 Tucker, Rev. S., Coblenz.
 Tudor, H. Esq., Winkfield.
 Turner, Rev. C., Grantham. *2 copies.*
 Upton, Rev. J. S., Wentworth.
 Valpy, A. B., Esq., Bristol. *2 copies.*
 Veall, Rev. H., Newcastle.
 Venn, Rev. John, Hereford.
 Villiers, Hon. C. P., M.P.

Vineent, Rev. W., Islington.

Wakefield, Mrs., Islington.

Waldron, Miss, Trowbridge.

Walker, R. P., Esq., Watford.

Walker, Rev. E., Salford. *2 copies.*

Walker, Thomas, Esq., Cheltenham.

Walters, J. E., Esq., Lincoln's Inn.
2 copies.

Walters, M., Esq., Bath. *2 copies.*

Ward, The Misses, Ryde. *2 copies.*

Ward, Rev. E. L., Hordean.

Wardell, W., Esq., Chester.

Wastell, Rev. J. D., Risby.

Watkins, Rev. H. G., Potter's Bar.

Webster, Rev. G. E., Grundisburgh.

Wells, J. S., Esq., Watford.

Wesleyan Theological Institute, Richmond.

Wesleyan Theological Col., Didsbury.

West, F. G., Esq.

Wheeldon, Miss, St. Albans.

Wheeler, Rev. John B., Coppenhall.

Whicheote, Rev. C. W., Aswarby.

Whitefoord, C., Esq., Falcon Court.

Whiting, Rev. James, Royston.

Whyte, Rev. James, Lansellas.

Whytehead, W., Esq., York. *2 cōps.*

Wickham, Rev. E. D., Holmwood.

Wigram, L., Esq., M.P., Lincoln's
Inn. *2 copies.*

Wilbraham, R., jun., Esq., Lawton.

Wilkinson, C., Esq., M.D., Guildford.

Wilkinson, R., Esq., Regent's Park.

Wilkinson, Rev. J. B., Holbrook.

Wilkinson, Rev. F. H., West Ashton.
3 copies.

Williams, W. W., Esq., Hackney.
2 copies.

Williams, Rev. J., Stamford. *2 cōps.*

Williamson, J. W., Esq., Blomfield
Terrace.

Wilson, Mrs., West Cowes. *4 copies.*

Wilson, N., Esq., Davenport. *3 cōps.*

Wilson, Rev. C. W., West Cowes.

Wilson, Rev. D., Islington. *2 copies.*

Wilson, Rev. T. P., Bardsley.

Wilson, W., Esq., Ewell. *2 copies.*

Wing, Rev. John, Leicester.

Witherby, R., Esq., Islington. *2 cōps.*

Witherby, R., Esq., jun., Holloway.
2 copies.

Wood, Rev. J. B., Spratton.

Woodd, Basil, Esq., M.P., Great
Cumberland Street.

Woodroffe, J., Esq., Camden-Town.

Woodroffe, W., Esq., Lincoln's Inn.
2 copies.

Woods, W., Esq., Furnival's Inn.
2 copies.

Woodward, C., Esq., F.R.S., Islington.

Wright, H., Esq., Birmingham.

Wright, J. H., Esq., St. John's Wood.

Wright, Mrs. J. C., Islington.

Wright, Mrs., Muswell Hill. *2 cōps.*

Wrockwardine Parish Library.

Yardley, Rev. J., Shrewsbury. *2 cōps.*

Yate, Rev. G. L., Wrockwardine.

Young, E., Esq., Farnworth.

Young Men's Christian Association,
Aldersgate Street.

Zachary, Thomas, Esq., Stourport.





DATE DUE

DEC 20 1997

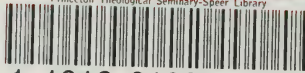
JAN 17 1998

GAYLORD

PRINTED IN U.S.A.



Princeton Theological Seminary-Speer Library



1 1012 01003 1930